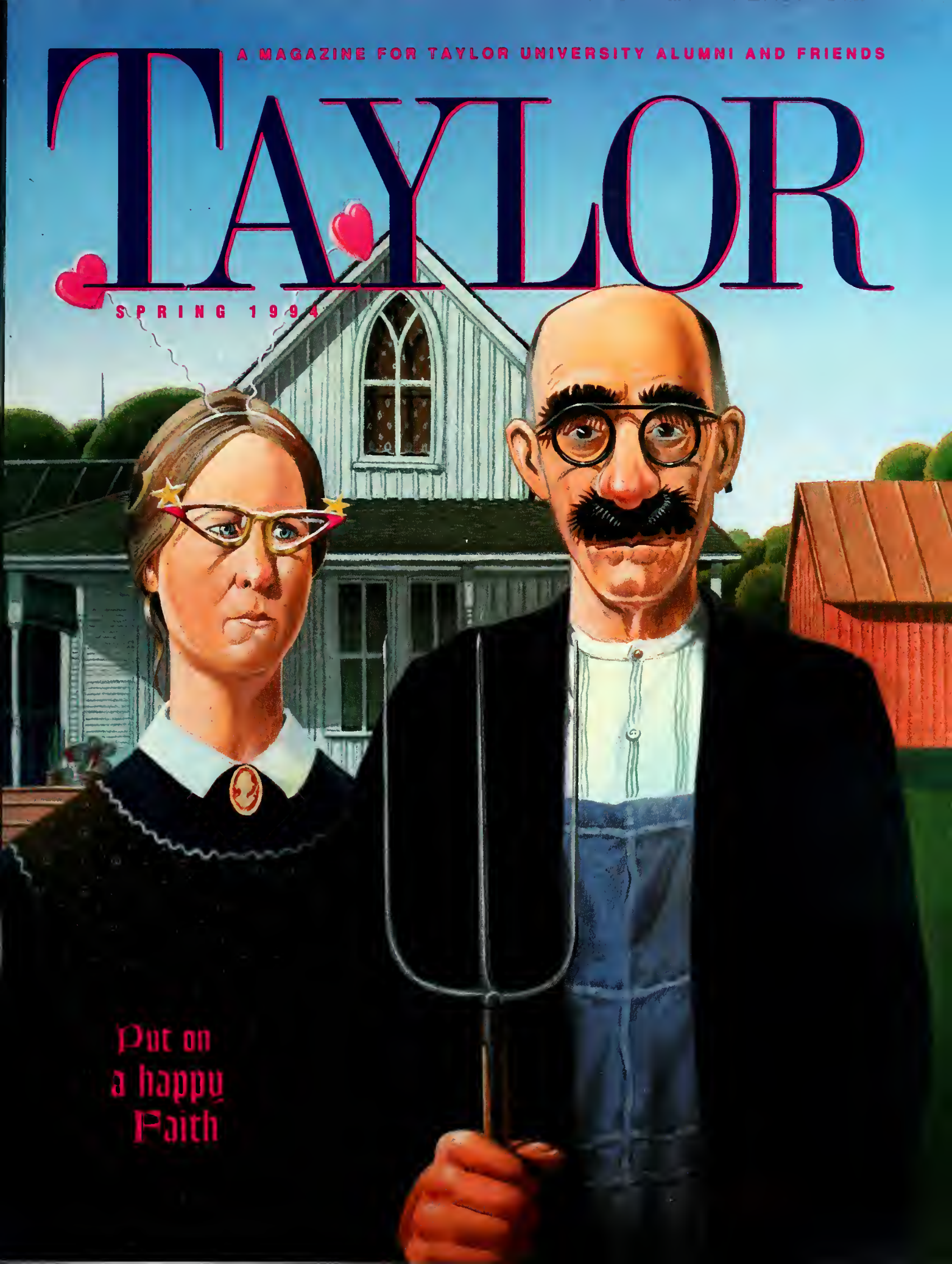
A MAGAZINE FOR TAYLOR UNIVERSITY ALUMNI AND FRIENDS

TAYLOR

SPRING 1994



Put on a happy Faith

A divine comedy

That Good Friday and April Fool's Day coincided this year was incredibly meaningful to me. I've spent the last 15 years moonlighting as a professional fool—a clown—and the experience has taught me much about the nature of man, the wisdom of God, the humor of Christ, and the folly of the cross.

On Good Friday, these separate strands are twined into a single rope. On the cross, the Creator stretches out his arms in an embrace of incredible, preposterous love. To all eyes, the prince of peace appears the prince of fools. He allows himself to be crucified for the sake of those who, through the ages, hold the hammer in their hands.

By worldly standards, God is revealed as the greatest fool of them all. But if he is, then he also pulls the all-time-greatest April Fool's Day joke. On Friday, it looks as if death has had the last laugh. Then comes Easter. And he who laughs last laughs best.

As Christians, we have reason to laugh long and hard. However, we followers of Christ are not always noted for our sense of humor, as Steve Baarendse '90 points out (p. 10). He takes a serious look at humor—which in itself seems funny—and concludes there are at least three types of laughter that ought to permeate our lives: the laughter of innocence, irony, and hope.

Cartoonist Roger Judd regularly uses irony to help us laugh at ourselves (p. 18). His comic strip *Beyond Belief* often appears in national Christian magazines and denominational periodicals. His work demonstrates the role of humor as a teacher and conveyor of truth.

Humor can also serve as an effective witness to non-Christians, speaker Lori Salierno told a chapel audience earlier this year (p. 21). Coupled with the discipline of celebration, it can make of our lives a fragrant offering.

May they be just that. May our lives have the fragrance of Easter joy, of foolish abandonment to the cause of Christ. May we not be content with anything less. And, lest we come to think of ourselves more highly than we ought, let us use humor to remind us of the reality of the human condition.

I was in clown character, makeup, and costume a few summers ago, on my way home from a visit with the kids at a center for developmentally-delayed children. On a whim, I brought the van to a stop and clamored out into an empty field.

I stood alone, yet not alone. I raised my arms and looked into the bright blue sky, and communed with the God who made clowns and kings, crosses and kids, laughter and life and love. I thought deep thoughts about the Good Father and his love for even a solitary clown on this fly-speck of a planet.

Somehow, that made me feel important. Perhaps too important.

As I turned to go, I looked down. I was standing in a patch of poison ivy, to which I am desperately allergic.

—Doug Marlow '81, editor

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UPON HEARING THE PROMISE, SOME OF THE MEEK WENT BERSERK AND TRIED TO INHERIT THE EARTH AHEAD OF SCHEDULE.

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NEW MAINTENANCE BUILDING UNDERWAY

Construction on the new Ralph Boyd Buildings, Grounds and Maintenance Facility began in March following the November fire that completely destroyed the original structures.

Firefighters fought the early-morning blaze for three and a half hours, pumping water at a rate of 1,000 gallons per minute. Despite their efforts, they were unable to save the two buildings.

No one was hurt in the blaze.

University officials have yet to complete a full inventory of items lost in the fire.

According to Patty Haisley, maintenance secretary, the new facility will consist of one large building instead of two separate ones. Construction is expected to be completed by June or July of this year.

TAYLOR TO HOST ELDERHOSTEL

Taylor University's Elderhostel offers a week-long learning experience June 26-July 2 of this year, featuring three educational programs conducted by Taylor professors.

Professor of Political Science Phil Loy will explore western films and American culture; Dr. Richard Parker, professor of music, will discuss the origins of famous hymns and their authors; Associate Professor of Art Craig Moore will lead sessions on creative photography techniques.

For more information about Elderhostel at Taylor, call (317) 998-5100.

ZONDERVAN LIBRARY LINKS WITH PALNI

Students will have computer access to the holdings of libraries at 23 other private colleges and seminaries in Indiana beginning this September.

According to Laurie (Stafford '80) Wolcott, technical services librarian, the Zondervan Library will be part of the Private Academic Library Network of Indiana (PALNI) data base, the first system of its kind among Christian colleges.

With the new system, students will no longer have access to public libraries, but Wolcott says they will benefit more from being linked with the private universities.

Taylor will eventually have access to state university libraries when state schools "catch up with the technology," says David Dickey, library director and member of the PALNI executive committee.

Record low temperatures set during Interterm

In Upland, the mercury plunged below zero for nine straight days in January. On Wednesday, Jan. 19, the thermometer at the president's home read minus 30 degrees, and that was without the wind chill factor. Frigid conditions caused many problems for area residents.

Most schools and universities in Grant County closed due to the extreme cold and wind chill. Taylor, however, stayed open.

The Taylor community took several measures to respond to the chilly onslaught. A shuttle service around campus was established and four campus security vans ran every 15 minutes. Information on class cancellations also ran on the University's computer systems.

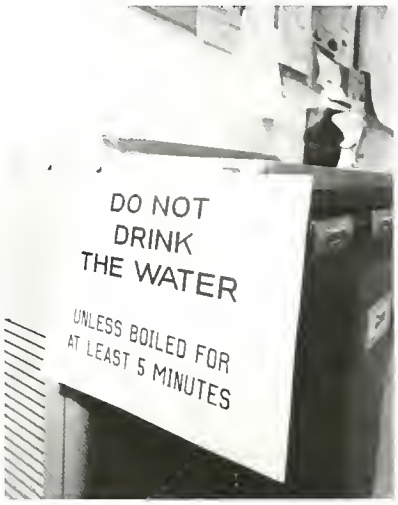
According to Patty Haisley, maintenance secretary, the campus survived the cold fairly well, given the severity of the weather.

"On the nights that were really cold, we had maintenance guys constantly checking that everything was all right," she says.

When a water main near campus burst as a result of the cold spell, the campus and 660 Upland homes were left without water for about 16 hours. Taylor's maintenance crew assisted Upland water officials in resolving the problem.

That the campus survived the cold with relatively few scars spoke volumes to George Glass '58, associate vice president for alumni relations.

"It says stewardship to me. We used to have major problems almost every winter," he says. "I can remember the winter when the roof of Wengatz Hall caved in. In recent years we've invested in the upkeep of our facilities and now we're seeing the payoff."—LF



Problems arose when a water main broke due to the cold.

Stone speaks for renewal

Counselor Bob Stone discussed issues concerning interpersonal relationships during Spiritual Renewal Week in February. During seven chapel services, Stone addressed such topics as marital commitment, dealing with hurt and forgiving one another.

Time cannot heal our wounds, Stone says. It is only God who can "heal the brokenhearted and bind up their wounds." The starting point in dealing with hurt, he says, is to own the prayer of Psalm 147:3, which says, "Father, heal my broken heart."

He also dealt with many of the pressures involved with dating relationships. He used many illustrations during the week drawn from his work as a counselor.

Stone, of Birmingham, Ala., has served as a marriage counselor since 1968, and founded Personal Relationships Inc. in 1975. —RD

Day-long observance promotes awareness, understanding

The campus community marked Martin Luther King, Jr. Day, Jan. 17, with a variety of special speakers and events. Regular classes were suspended while students, faculty, and staff participated in what President Jay Kesler termed "a teach-in of sorts."

Race relations and reconciliation were among the topics Mark Soderquist '80, director of urban ministries for International Teams, addressed as featured speaker at the prayer breakfast that began the day-long observance. Soderquist and his family live and work in the Chicago inner city.

An extended chapel service gave an animated Oscar Underwood, director and founder of Cornerstone College Preparatory School, located in inner-city Fort Wayne, added time for his message about the folly of prejudice and the unity to be found in Christ.

Attendance at afternoon workshops was required. Offerings included lectures, multimedia presentations, and panel discussions. Topics ranged from firsthand accounts of the Civil Rights Movement to students' personal experiences in dealing with minority issues on campus.

A concert by the Taylor Gospel Choir and Jazz Ensemble concluded the day-long observance.

Provost Daryl Yost chaired the planning committee in charge of the event. "We had an excellent experience this year—our first full-day-long experience," he says. "It went quite well. Always, what one fears is not being able to duplicate it next year."

Plans are underway for next year's observance. The University has invited persons "who have distinguished themselves in the area of racial reconciliation" to serve as keynote speakers, says Yost.—DM

National teacher of the year advocates reform

The allotted half hour was much too short a time for Tracey Bailey, national teacher of the year. Nevertheless, in his interterm chapel address to students, Bailey managed to touch on several significant topics.

Among other matters, he explained the distinctive teaching style that won the enthusiasm of his students and the national award, addressed the subject of education reform, and shared his testimony of how he came to meet Christ in a northern Indiana jail cell.

Bailey believes in hands-on, reality-based learning. He involves students not in busywork, but in "real projects in which they solve problems." He runs his classroom as if it were a business, breaking down major assignments into various subtasks and assigning responsibility for those tasks to groups of students.

The present educational system is ripe for reform, says Bailey. He describes it as "a socialistic system geared toward mediocrity," and outlines areas of reform.

Teaching styles and evaluation measures must be changed to promote student engagement in the learning process, he says. The entire community must become involved, as well. "Education systems have become more and more divorced from communities and parents."

Bailey's emphasis on getting involved in the education process seems to stem from his personal experience as an unmotivated high school student. He credits the involvement of people like Dr. Robert Duell '68, an educator in Goshen, Ind., with his eventual decision to accept Christ.

Bailey also emphasized the need for Christians in education and other professions.

"I was encouraged and brought to Christ through professionals in the workplace," he says.—DM

"Education could take a cue from business and apply Total Quality Management techniques," says Tracey Bailey, national teacher of the year. He addressed the Taylor community during a January chapel.

ADMISSIONS ENROLLS NEW DIRECTOR

Taylor graduate Steve Mortland '85 was named director of admissions in February, following the resignation of Herb Frye, Jr. '80. Formerly campus visitation coordinator, Mortland is excited about his new position and is already pursuing goals.

He plans to place greater emphasis on evaluating potential students and less on recruitment. He estimates an incoming freshman class of 450 students for the 1994-95 school year, but says the University is trying to reduce annual enrollment.

Mortland and his wife Erika, a current student at Taylor, have two children; Steven, 3, and Alexandra, 1.

CREATIVE WRITERS SEIZE THE DAY

A new student group at Taylor began activities during the fall semester, offering poets and short fiction writers a creative outlet and the opportunity to meet and share ideas with other writing enthusiasts.

The Writers' Club, which now meets twice each month, publishes *The Rhapsodist*, a collection of poems and short stories written from a Christian perspective. In addition to meetings, the group also plans to have writing workshops and seminars.

According to Rick Hill, assistant professor of English and faculty advisor to the club, *The Rhapsodist* is not in competition with *Parnassus*, the literary publication of the English department, but will simply provide more opportunities for writers on campus.

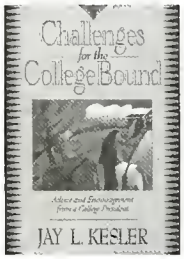
PROFESSORS PREPARE FOR SABBATICALS

Several Taylor faculty will be on sabbatical during the 1994-95 school year. Dr. Win Corduan, professor of philosophy and religion, will take time to complete a textbook on world religions. Dr. Bill Heth, associate professor of religion, will be studying the use of computers and technology in teaching.

Dr. Vance Maloney, associate professor of psychology, will be taking time to complete a tool to measure the fruit of the Spirit. He will also be taking time to complete a book on the fruit of the Spirit. Roger Roth, associate professor of physics, will be studying the physics programs at other private liberal arts colleges, assessing and revising the program at Taylor.

Steve Mortland '85

Kesler brings perspective, challenges to college-bound students in new book



In his new book, *Challenges for the College Bound*, Dr. Jay Kesler, University president, gives advice and encouragement to high school students approaching college. The book was released in February by Baker Book House Co., Grand Rapids, Mich.

The transition from high school to college is the most significant change in a young person's life, says Kesler. The book was written for graduating seniors who are in the midst of that change.

Kesler gives helpful guidance to young people who are facing these and other dilemmas, such as finding the balance between freedom and responsibility.

Several Taylor students helped Kesler in his research for the book, discussing their pre-college experiences.

"I asked the students what they wished people had told them when they were faced with that situation," Kesler says. "I quoted them extensively throughout the book."

Many of these quotes appear at the beginning of each chapter. A list of colleges in the Christian College Consortium, as well as a list of selected readings are included in the appendix.

Kesler has written numerous books and is the host of the daily broadcast "Family Forum."—AA

Middle East opportunity available to students

The thought of a semester in the exotic Middle East may seem unreal to many, but Taylor has made this possible for some through the Middle East Studies Program (MESP).

MESP provides students with an opportunity to experience living in Cairo, Egypt, and to discover firsthand the richness of the Middle Eastern culture. According to Jim Kleist, director of the Educational Technology Center and faculty liaison for the program, students also have the opportunity to learn how to discern the economic situation and political realities of the region.

The program, offered through the Christian College Coalition, includes courses in modern standard Arabic, Islam in the modern world, and also a class dealing with contemporary issues in the region. The latter course allows students to meet with leaders from Israel and Palestine to discuss issues involved in the Arab-Israeli conflict.

Students also have the opportunity to interact with Egyptian families, as well as participate in ministry opportunities. Those who care to explore possible career opportunities in the Middle East may do so as well.

Dorothy "Zoe" Bond '94 is spending the current spring semester in Cairo as part of MESP.

According to Kleist, the safety of an American student in MESP is "greater than that of a German tourist in Florida." —LF

History professor pursues runaway wives

Dr. Stephen Messer, assistant professor of history, visited South Carolina in January in pursuit of 18th century runaway wives.

He gathered genealogical information on these women in Indiana and then traveled to Columbia, S.C. for five days of research in the state archives.

"I found more information than I thought I would," he says. He discovered that the runaway wives were "not limited to one particular social class. They were normal in the sense that they were routinely involved in land transactions."

From his research, Messer found a correlation between advertisements placed for the missing wives and ships that left the Charleston, S.C. harbor. "If this is so," says Messer, "it means that they made thought-out decisions to leave."

Messer first became interested in runaway wives while researching colonial newspapers for his doctoral dissertation in the late 1980s. Since then, he has found over 100 advertisements published between 1732 and 1777 from husbands demanding the return of their wives.

Runaway wives were treated similarly to runaway slaves, he says. Men even offered rewards to people who would capture their wives. There was also a law against helping these women.

Messer has found some legal records that indicate many women left because they were abused by their husbands. Some wives were found and returned; others disappeared forever.

"The problem is that often there is a lot of material on famous women and not a whole lot on common women," Messer says. "The real value of my research is that it helps get at the life experience of common women."

Messer wrote a paper about his findings and will present it in April of this year at a meeting of the Popular Culture Association in Chicago, Ill.—JS

Seniors examine future of community, society

Guest speakers addressed the "Future of Community" during this year's senior seminar in January. Seniors were challenged with community issues of race, culture, families, work, and faith, issues being addressed at the national level, according to Ronald Sloan, director of general education.

Seniors met collectively for sessions during the first week of January, and in departmental groups for the remainder of the month.

The general sessions were organized by a group of 25 faculty members.

According to Sloan, the committee was interested in how young Christians will relate to the world.

The goal of the sessions was to help seniors relate to a pluralistic and rapidly changing society as both Christians and good citizens. "It exposed everyone to their differences and showed how we can work together," says Sloan.

During the remainder of the month, seniors met with other majors in their departments. Many groups took educational trips to such places as Chicago, New York City, Washington, D.C., northern Michigan and Orlando, Fla.

The senior social work majors traveled to Miami, Fla., where they worked on homes damaged by Hurricane Andrew. "We had a lot of team work," says Anne Elifson '94. "All of the people, including the neighbors, got to know each other. We actually saw the formation of new communities."—JS

Interterm offers variety of travel opportunities

Overseas study trips gave some students a different experience during the January interterm than the sub-zero temperatures felt on campus.

Study trips to Hong Kong and China, England, and Israel and Greece, provided students with a variety of credit opportunities, as well as cross-cultural experiences.

Christopher Bennett, associate professor of business, led students on a trip to Beijing and Hong Kong. He says the trip gave students a chance to observe the changing economic climate of the Western Pacific Rim firsthand.

Dr. Beulah Baker, professor of English, and Dr. Kimberly Moore-Jumonville, assistant professor of English, led the annual Literary London trip. The group studied English literature as they visited various impoortant literary and cultural sites.

Students under the tutelage of Dr. Robert Pitts, professor of religion, and Dr. Paul House, associate professor of religion, visited biblical and historical sites in Israel and Greece.

"The highlight for me is the enjoyment and enthusiasm that the students are able to get from such an experience," Pitts says.—KM

PATTERSON PASSES COACHING MILESTONE

Trojan basketball coach Paul Patterson reached another milestone on January 15 when he picked up his 350th collegiate coaching win. At the end of his 15th season, his overall record at Taylor now stands at 365-127.

TROJANS ENTER RAREFIED ATMOSPHERE

This year the Trojans join an elite group of college basketball programs that have won 25 or more games for 10 consecutive seasons. Besides Taylor, only UCLA, UNLV, and NAIA member school David Lipscomb University, Nashville, Tenn., can claim this distinction.

Much of the credit goes to Coach Paul Patterson, says former Trojan player Micah Newhouse '93. "He sets higher standards, expects more, and will not settle for anything less." Patterson, on the other hand, credits the dedication of players and assistant coaches "who have been willing to spend time working for this program."

BONURA NAIA FOOTBALL ALL-AMERICAN

Junior wide receiver Doug Bonura was recently named to the first team of the NAIA Division II All-American football squad. Bonura becomes the second straight Trojan wide receiver to earn All-American honors, and the first Taylor player to receive first-team All-American honors since offensive linesman Wade Russell '86 in 1985. Casey Sparrow '93 was named to the NAIA second team last season.

Bonura shattered eight Taylor records during the 1993 season, including most receiving yards (1,610), most catches (83), most receiving touchdowns (18) and most points scored (186) in a season. He finished just 13 yards short of the NAIA single-season national record of 1,622 receiving yards.

LADY TROJANS IMPROVE SEASON RECORD

The Lady Trojans basketball team finished the year improving on their last two seasons with a 14-17 overall record, and 6-7 in the MCC. Seeded fourth in the MCC tournament, team members were foiled in their attempt to advance to the championship game. The Lady Trojans placed three players on the All-Mid Central Conference women's basketball team, including Gretchen Newhouse '96, Jennifer Bottom '95, and Stacy Garlinger '94.

Running in the Halls

The 1993-94 Taylor Trojans were top-ranked and favored to win the National Championship in Nampa, Idaho, but had the door slammed in their faces.

The scene was the locker room after the top-ranked Taylor Trojans quarterfinals' loss to Lewis and Clark College from Oregon. As we waited outside for Coach Patterson to emerge for a few questions, a member of the Taylor entourage walked out. Seeing us, he arched his eyebrows in quiet recognition similar to the way people do at a funeral.

It felt like a funeral. No, it felt like the hospital emergency room when the doctor walks out and says, *"I'm sorry, we did everything we could . . . ."*

###

Taylor was highly ranked in Division II of the NAIA throughout the 1993-94 season and as the team went on a school-record 20-game winning streak, they climbed in the polls. When, with a week to go in the season, the Trojans reached the top, the spotlight of national attention focused on them. Taylor won the Great Lakes Regional and entered the national tournament as Number One Seed.

###

Coach Patterson moved through the locker room, stopping for a minute to pat a still-uniformed-and-crying ball player on the shoulder. He was as gracious in defeat as he had been in 29 victories this season.

"Basketball is a hard game," he said, "It's like running down the hall at 100 miles-per-hour. You don't know when, but, eventually, someone is going to slam a door in your face."

A floor-burned elbow does not slow the Trojan's 6'8" center, senior Mark Doerstler, as he goes up for two points against Jamestown.

The players knew that now there was going to be no Final Four, no championship game, no national championship.

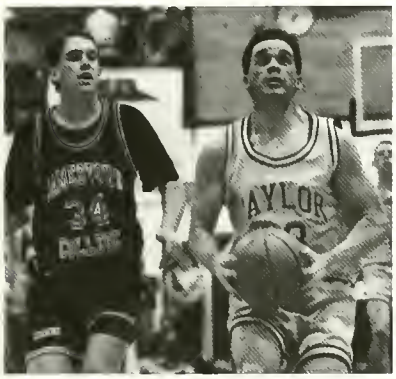
The careers of Steve Mozingo, Mark Doerstler, and Chris Holtmann were over.

The 20-game winning string had played out.

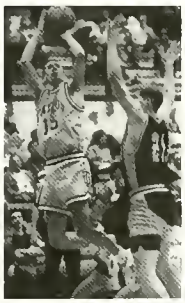
It was time to go home.

###

The fans believed that the Friday night game against Jamestown, South Dakota, at 13-13, would be Taylor's coming out party. Once the game began, it was obvious that the 24th-seeded Jimmies had not read the script. Jamestown had a golden opportunity to break the game open



All-American Honorable Mention Chris Holtmann breaks away.



Junior Craig Wolfgang (left) and sophomore Jim Pope (right) provide bench strength.

when, in the second half, Taylor was trailing and seemingly stuck at the 43-point mark. But while Taylor was struggling offensively, they stepped up on the defensive end to keep the game close.

With little more than two and one-half minutes to play and leading 65-60, Jamestown was smelling an upset. Taylor was finding out that fans root for the underdog. "When you consider that the gym seats 4000, and 3950 of them are cheering for you to get beat, I think that it is really something that the guys came out and did what it took to win the game," Patterson would later say.

Mozingo, who at 5'9" scored 1790 points, handed out 486 assists, and pulled down 575 rebounds in his college career, caught a pass with 25 seconds to go, and drilled a three-pointer to give Taylor the lead at 69-68. Taylor's small contingent erupted; Jamestown fans began to chant, **"O - VER - RA - TED!"**

Craig Wolfgang hit two high-pressure free throws to give Taylor the three-point win.

During the post-game press conference, Patterson smiled and said, "Hey, never a dull moment!"

###

Taylor bolted out of the gate against Lewis and Clark to an early 16-4 lead, but by halftime the game was shifting with the Pioneers closing to within 35-31. Lewis and Clark took the lead for good just minutes into the second half.

With time running out and the Trojans falling farther behind, they stayed with their offense, they stayed with their defense. They did not quit, there was fire in their eyes. There was still time.

Did Steve Mozingo still have one more miracle?

Could Holtmann or Moulton hit a couple more of those NBA-range three-pointers?

This would surely be the place where Doerstler or Parker would swat away one of those field goal attempts . . . .

The Lewis and Clark bench and fans knew it now, they were going to upset the number one team in the country. A smattering of people began singing, *"Na-na-na, Na-na-na, Hey, hey, GOODBYE!"*

###

After the game was over, we went to the restaurant next door to the motel. In a small room adjacent to the main dining room everyone ate a quiet dinner. The players ate first then left. Everyone who remained ordered their food and quietly reflected on the game, the tournament, and things in general.

Plans were made to go to a local church the next morning.

"Some of the players' parents are here, they want to do something with them . . . ."

"That's fine, we'll see what the other players are doing."

In the next room, Karaoke machine blaring, frustrated-would-be singing stars croak their own version of pop and country songs. A particularly bad rendition of the '60s classic "Born to be Wild" causes what is left of the Taylor entourage to erupt in needed laughter.

###

Over the next few weeks, the reality will set in that the 1993-94 Taylor Trojans accomplished what no other Taylor team ever has done.

Twenty wins in a row.

Number one ranking nationally.

Steve Mozingo and Mark Doerstler, who were freshmen on the team that went to the Final Four three years ago, never lost a district tournament game. The 29-5 overall record ties the second-best in school history and enabled Taylor to stretch the string of consecutive 25-win seasons to ten; a distinction shared only with UCLA, UNLV, and David Lipscomb. Die-hard Trojan fans will compare this team with other great Taylor teams . . . .

###

Patterson got up to leave. So did everyone else. The waiter unwittingly asked, "When is your next game?" Patterson smiled, "Well, let's see; I believe November 25th."

The waiter flushed, "Oh, sorry . . . ."

"That's O.K." —JG

RADIO STATION RANKED FIRST IN NATION

According to a recently-released report, the University's radio station, WBCL-90.3FM, Fort Wayne, is the nation's most-listened-to non-commercial radio station. The fall 1993 Arbitron ratings show a weekly average of 14.2 percent of the potential listening audience tuned to WBCL.

The station earning the next-highest Arbitron ratings, 9.7 percent of the total listening audience in a major metropolitan area, is WMHK in Columbia, S.C.

"We use the tag line 'The radio ministry of Taylor University' appropriately," says Dr. Charles Jaggers '69, vice president for university relations. "WBCL is a ministry to an incredible number of people."

Broadcasting at 50,000 watts, WBCL's signal reaches the Fort Wayne metropolitan area and beyond. A 20,000-watt simulcast station, WBCL-89.5FM, reaches residents of neighboring Ohio in a 40-mile radius of Archbold, Ohio.

DR. POWELL GOES TO WASHINGTON

Dr. Ronald Powell, director of the criminal justice program, was invited by the U.S. Department of Justice to collaborate with a small group including Attorney General Janet Reno, on February 24. The group reviewed the crime bill now pending in Congress and, in particular, made some recommendations for the criteria for an expenditure of about two billion dollars for boot camps and prison construction.

NEW YORK IS WHERE I'D RATHER BE

Spring break offered several students something a bit more challenging than the average vacation as they participated in evangelism ministry trips sponsored by Taylor Word Outreach.

New York was the destination for Rosemary Stelz and others who took part in outreach opportunities to runaways, the homeless, inner city children, and persons involved in drug and gang activity. The team was hosted by R.U.N. (Reaching Urban Neighborhoods).

Tammy Brown was among those who traveled to Guatemala to participate in a project hosted by Missionary Ventures, Guatemala. She and fellow team members spent a week working on a building project at a Christian school in San Lucas, and also visited orphanages and churches.

High goals set for new public relations major

This year marks the first for public relations as a distinct major at Taylor. The settling-in process has allowed students to test classroom theory in real life situations as they assist in developing goals and plans that will shape the future of the major.

Mark Vermilion

"We've not been teaching public relations planning models on the one hand and not following them on the other. We're living out what we teach day in, day out," says Mark Vermilion, who directs the new program.

His excitement about its future is contagious.

"We are positioning the major to be one of the best in the nation among Christian colleges," he says. "We are putting that kind of effort into this major. I envision that it will be one of the best in the nation very quickly, from the standpoint of its curriculum, emphasis on technology, quality faculty, and opportunities available to students. We're going to be very strong."

He explains that there is a growing demand for public relations professionals and a need for Christians to be salt and light in the discipline. That's where Taylor comes in, he says.

"Ethics is a buzz word in public relations, but the difference here is that we approach it with a biblical base for ethics.

"We are one of the only Christian liberal arts schools in the Midwest offering the major."

Nationwide, only eight schools in the 85-member Christian College Coalition offer a major in public relations. Of those, he says, "we are located in the largest urban environment. Immediately, one thinks of the benefits to students: the job market here, opportunities for hands-on experience and for linking with professionals and professional organizations."

Vermilion is quick to point out other strengths of the program. "We are advised by a group of public relations professionals, which is critical.

"Each faculty member is a practicing professional in public relations or another communication field.

"We've done our homework. Our curriculum is on the cutting edge of what professionals, trade education, and leading educators are looking for.

"Our major has a strong emphasis on technology and all of its applications for public relations.

"We also place a strong emphasis on work experience."

Of course, all is not roses. One weakness Vermilion points to is that of offering public relations as the only communication arts major on the campus. "We're currently trying to develop other areas," he says.

"It's exciting to start something from scratch and get a vision for what could happen. There is so much possibility and so much potential for this campus as a whole that I have been excited to be a part of just one element of the whole vision for the future."—DM

The Upside Down Gospel

To a fractured, convoluted, modern society, the gospel offers a different perspective on reality.

"Le Jongleur de Dieu"—God's Juggler is the title of a chapter taken from the biography of St. Francis of Assisi by G.K. Chesterton. It places St. Francis in the tradition and spirit of the Troubadours, those colorful itinerant poet–scholar–musicians who traveled together from town to town in the 12th century as "companions in the arts" and love poets. They were often satirists and social critics as well, crossing the countryside in troupes made up of singers, jugglers, acrobats and interpretive poets. According to Chesterton the jongleur was not only a juggler but was also a joculator, jester or in popular terms, a "fool" and an acrobat.

In the same way that all children are familiar with the new and fascinating perspective one gets of adults and the world around them from standing on their heads, Francis was willing to be a "fool" for the sake of Christ by forsaking worldly goods, but his point is better understood if we can conceive the world "upside down" like an acrobat peering through his legs.

"We used to be told in the nursery," says Chesterton, "that if a man were to bore a hole through the centre of the earth and climb continually down and down, there would come a moment at the centre when he would seem to be climbing up and up." This idea of "inversion" caused Francis to enter a cave with the pejorative "fool" ringing in his ears to emerge, "wearing the same word, 'fool,' as a feather in his cap." In St. Francis' words, after having turned his back on his family fortune and prestige, "Blessed is he who expecteth nothing for he shall enjoy everything." He was speaking of the spiritual truth that Paul recorded in Philippians 2: "Though He was God, he did not cling to His prerogative as God's equal...."

Losing one's life by saving it seems upside down to moderns. It makes more contemporary sense to scratch, claw, climb, connive, grasp, compete, and at all costs win. To think otherwise is to be labeled out of touch or even worse, a "mystic," which in the modern world is one who takes faith seriously or who dares to connect faith with practice. It is almost impossible to think of a national leader in these terms. What about the practical? Perhaps it is for this reason that the Bible often stretches us to these ideals...especially Jesus.

In the same manner that European royalty were introduced to truth by troubadours and jongleurs daring to use verse, song and jest to bring about a transformation of thinking, perhaps moderns can be helped by the vehicle of hyperbole, humor and the upside down in the Bible to see the true reality of God in a fractured, convoluted, modern society.

In this regard, Jesus Christ and St. Francis often seem to be foolish or at best curious in a fallen world that scoffs at revelation and is convinced of the rightness of mere human virtue and the inexorable progress of learning based on empiricism. The contributors to this issue have offered insights on how to improve our way of seeing. Perhaps by standing on our heads for a short time we can improve our social myopia, our moral astigmatism, and the double vision of our souls.

Dr. Jay Kesler '58 serves as president of Taylor University.

Ad Narragonia
Gaudemus omnes

Unsinkable Joy

An apologetic for faith and laughter

By Steve Baarendse '90

Somewhere along the line we Christians have missed the boat. We've allowed the world to type cast us as pitchfork-brandishing sourpusses who have forgotten how to laugh.

To be fair, this stigma has not developed without considerable help from within the church. Consider Robert Barclay's classic repudiation of comedy and humor. Writing in 1676, he praises "Christian silence, gravity, and sobriety" and warns that "games, sports, plays, dancing, comedies, &c., do naturally tend to draw men from God's fear, to make them forget heaven, death, and judgment . . . ."

I can appreciate his point, but the longer I live in this topsy-turvy world, the more I recognize the importance of laughter in Christian faith. I believe faith and laughter can't be separated.

That's not to say that all laughter is positive. We don't have to look too far to know that there are a great many perversions of laughter running amuck in this world, each firmly rooted in the denial of faith and the boastful pride of life. Mockery, sarcasm, coarse jesting, idle talk, contempt, flippancy, nihilistic absurdity—the list of profane abuses of laughter is long and ugly.

But we also know that there's plenty of laughter that is beautiful and good: the innocent laughter of a child, the laughter of humility, the gentle laughter of irony, the laughter of epiphany and paradox (Aha! Eureka!), and the profound confident laughter of hope that looks through suffering and death to the promise of eternal life.

I believe the Lord gave us humans a great gift when he created us with the unique ability to laugh. Christians are doubly blessed with the ability to develop a truly comic perspective, by which I mean a holistic view, an unshakable way of life that looks through alienation, suffering, and death to the triumphant hope beyond.

The Zen master laughs a hollow, derisive laugh because he sees life as absurdly hopeless. In contrast, the Christian's heart fills with joy, even as his body wastes away in a prison cell (Phil. 2:17), because he knows that now he has nothing left to lose, and that these trials are but the birth pangs that will deliver him into real life. How crazy to think that life only really gets going with death! The Christian faith is really a crazy, upside-down lens through which to view the world. These inversions of faith are often the source of a healthy laughter.

Faith and humor can't be separated without courting danger on both sides. The church has been right to steer clear of a humor that rejects faith. Beginning with silly talk and coarse jesting (II Cor. 7:10), the laughter of unbelief tears down without building up, finds no purpose in life, and ultimately ends in the abyss of nihilistic despair.

But, as ruthless excesses like the Spanish Inquisition have shown, faith that lacks a humbling humor can degenerate to the most terrifying acts of religious fanaticism and totalitarianism. It is enough to read *Foxe's Book of Martyrs* to be appalled by how many Christians have been tortured and put to death by humorless men of religion. This seems to me an absurd misrepresentation of the gospel of our Savior, who taught us to love our neighbors as ourselves and explicitly commanded us to judge not, lest we be judged (Matt. 7:1).

Faith and humor can't be separated without courting danger on both sides.

A time to weep, and a time to laugh; a time to mourn, and a time to dance.
Ecclesiastes 3:4

A joyful heart makes a cheerful face, but when the heart is sad, the spirit is broken.
Proverbs 15:13

Do not put on a gloomy face.
Matthew 6:16

Inside our stuffy suits there's a child who used to laugh at adults in stuffy suits.

I'm trying to paint a picture of a tightrope walk over the abyss of pride. Humor without faith falls into pride—we know this. But so, too, does dogma without humor, which always seems to know more than it does.

It all becomes a question of the right balance. Life teaches us that happiness and pain, laughter and tears, redemption and suffering are part of the whole ball of wax. While I talk about a comic perspective in faith, I fully realize that the message of the Bible is deeply serious: woven in with its message of hope is the tragic story of a world that has turned its back on God. Yet, the seriousness of redemption provides the necessary ground for a healthy humor.

What I'm trying to say, I suppose, is that there's a time for everything in the economy of life—a time to weep but also a time to laugh. The mind of the wise has been in the house of mourning (Eccl. 7:4), but it understands that "those who sow in tears shall reap with joyful shouting" (Psalm 126:5). And it was Christ, the man of sorrows, who told his disciples not to put on a gloomy face in the practice of their faith (Matt. 6:16).

It was during a Sunday evening church service several weeks ago, while singing "I'll fly away, O glory, I'll fly away," that I found myself clapping and grinning like a child, and at that moment I had an overwhelming sense of what G. K. Chesterton has called "the gigantic secret of the Christian"—joy. The deep wellspring of joy can't be contained in a long face; it spills over into laughter.

And I realized then that the healthiest of laughs is not incompatible with the holiness of faith, as some grim theologians might lead us to believe, but one of its manifestations. Once we understand the awesome paradox that we who are dust have been given the ultimate sacrificial gift of love by the Creator of the universe, how can we walk around with faces that scrape the pavement?

There's enough darkness and despair in the world already—who really wants to listen to what another grouchy pessimist has to offer? But we who have been called to be salt and light have been given a foolish, upside-down message of redemption that can offer the world a liberating joy it can't find in all its frantic experiments with "free" sex, drugs, and rock and roll. Perhaps it will always be fashionable for some to consider Christians humorless bores because they don't drink their brains out. Fine, I can live with this (I already do). But they must never consider us humorless because they don't see our joy.

Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood.
Ecclesiastes 11:9

But Jesus said, "Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these."
Matthew 19:14

Rejoice in the Lord always; again I will say, rejoice!
Philippians 4:4

Laughter of Innocence

When was the last time you visited the kiddie department of your local public library? Too long, I suspect. Alas, how soon we forget that once, not too terribly long ago, we lived in a world of magic and simplicity, where all you had to do was push through the furs at the back of the wardrobe to find yourself beneath the lamppost of a new world. There were Sneetches and One-Wheeler Wubbles behind every tree, and you might even have expected General Genghis Khan Schmitz to enlist you for action against the Perilous Poozer of Pompelmoose Pass!

Has it been a long time since you've been "off to the City of Solla Sollew, on the banks of the beautiful River Wah-Hoo, where they never have troubles . . . at least, very few?"

I'm no psychologist, but I know that inside our stuffy suits there's a child who used to laugh at adults in stuffy suits. When and why did these wonder years come to an end? At what point did our lives become so complex and worrisome?

I took a trip to the library rumpus room today, and spent some time feasting on Dr. Seuss and observing youngsters out of the corner of my eye. What struck me immediately was that the little hottentots around me didn't seem to have any pretensions. Their laughter was spontaneous and carefree, their eyes glistened with awakened imagination—they wore no masks. Little did they realize they were bringing me back to something that had been supressed under my study of postmodern literary theory: the simple joy of life.

We have all been drawn to the spontaneous laughter of a child, the laughter of unbounded imagination, the laughter that releases tension, the natural outburst of joy. It's the little boy who notices that the Emperor has no clothes—not because he possesses highly developed skills of irony, but because he sees the world with a fresh common sense many grown-ups have lost. Children see things as if for the first time, without the dark prescription sunglasses of adulthood, and they repeatedly call our bluff.

Now, I have no illusions that kids are innocent sunshiny cherubs who never throw temper tantrums or wet their beds. However, listening to the natural laughter of a youngster, it has occurred to me that this must be a distant mirror of the laughter of paradise before the fall. Think of it. Adam and Eve walked through the garden with God and dreamt up outrageous pre-babelian names for the iguana, the aardvark, and the dung-beetle. Life, in those halcyon days in Solla Sollew, was full of simple work and play, and joy bubbled up from the heart.

The selective memory of my Taylor years is still rather fresh, and I find it to be permeated by the laughter of innocence. There were enormous helpings of laughter for laughter's sake, a cornucopia of playful camaraderie to release the tension of papers and exams. I lived on the crazy ship of fools known as the Third Morris Brotherhood, and my brothers and I spent a good deal of energy singing out our lungs in chapel and dreaming up

elaborate entertainments in the floor lounge.

Those who attended Taylor during the years 1986-1990 might have had the misfortune of coming into contact with one of these ill-conceived brainchildren, the underground comedy troupe Mizpah. Mizpah was responsible for such strange happenings as the Greek tragic opera, *Asclepius*, which premiered and expired at the '87 Morris Hall banquet. Imagine five or six freshmen in togas, wailing raucously at the top of their lungs on a stage in the dining commons. There followed *O Potomac*, a positively dreadful musical about the life of a ferryman who bore a striking resemblance to Wally Campbell '90; *Planet of the Crucible*, *The Princess Who Wouldn't Smile*, *Murder by Chutzpah*, and a Grant county version of *Less Miserable*, which when all was said and done turned out to be quite miserable indeed.

The point here is not to dampen these pages with teary-eyed Third Morris nostalgia, though I must admit the thought has tempted me. Rather, I want to remind myself that woven in among the seriousness there must always be a place for the tension-releasing laughter of play, of camaraderie and innocent *joi de vivre*, which derives great pleasure from the simple things in life and considers all things for their creative possibility, not their adversity. How often I forget this!

The laughter I remember from the years at Taylor was not directed at anyone in particular: it contained no bitter sarcasm, no crudity, no pain. It was the unpretentious, good-natured laughter of innocence, and those of us who came within its irresistible sphere of joviality experienced a bonding that has reached beyond our college years. "Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood" (Eccl. 11:9).

Laughter in its simplest form breaks down the clumsy psychological barriers we construct and builds community. Have you ever wondered why many of your favorite Christian speakers often use jokes at the beginning of their sermons, even if the joke has nothing to do with the content of their homily? If you can get the audience to have a good belly-laugh, they'll be more likely to listen carefully to what you say.

In his recent book, *Laugh Again*, Chuck Swindoll points out that laughter contributes to our health in at least four ways: 1) by distracting our attention, 2) by reducing tension, 3) by changing our expectations, and 4) by increasing the production of endorphins, the body's natural painkillers.

The healing benefits of laughter have long been recognized. During the reign of Henry VIII, Dr. Andrew Boorde prescribed mirth as a medicine against the "black humor" of melancholy: "There is nothing beside the goodness of God that preserves health so much as honest mirth, especially mirth used at dinner and supper and mirth towards bed . . . Wherefore I do advertise every man in avoiding pensiveness or too much study or melancholy, to be merry with honesty in God and for God, whom I humbly beseech to send us the mirth of heaven."

What is this "mirth of heaven" but outrageous, irrepressible joy? How can we, who as children readily believed in divine mystery and miracles, be deceived into thinking that we must wear a stiff upper lip and worry about mutual funds and mortgages for the rest of our life? In Swindoll's words, "When did a healthy, well-exercised sense of humor get sacrificed on the altar of adulthood?"

Too many adults seem to have forgotten the secret that the spontaneous laughter of children isn't restricted to childhood. In our best, most unguarded moments, we're all capable of stepping outside of our stuffy grown-up shells to rediscover this abundant, restorative fountain of joy.

It is the beauty, but also the danger, of the laughter of innocence that it doesn't reflect on itself—it laughs without asking why. This is why all levity, if it doesn't come under the control of faith, is in danger of becoming flippant. Eventually, it must come to terms with the seriousness of life and discover a new stage of laughter.

Laughter of Irony

Sooner or later even the most sheltered kid grows up and discovers that the world, for all its majestic purple mountains and amber waves of grain, is nevertheless a mad, mad, mad, mad bowl of cherries. As Wordsworth put it,

> *Shades of the prison house begin to close*
> *Upon the growing boy . . .*

The boy who grows up in the prison house learns what the pampered son of a prince might discover too late: this world is not a field of dreams where everyone stays healthy and young and smiles from the front of a Wheaties box. We live in a land flowing with Oil of Olay and Preparation-H. Paradise has been lost. There are troubles even in Solla Sollew.

At some point every child must come to the realization that things are not perfect and complete: there is a lack of fit between the way the world ought to be and the way it is. Some choose to ignore it, remaining within the fairy tale walls of their palace. Others are born into the ghetto and have no choice but to face it from day one.

The mature understanding that the world is not a cream puff leads to an important new level of humor—irony. This subtle lens turns the world upside-down and discovers the great incongruity between what might be expected and what actually happens. It is only through irony that we discover our need for redemption.

It is only through irony that we discover our need for redemption.

The importance of a humbling laughter has been widely recognized, although seemingly less so in our own proud time.

For God has chosen the foolish things of the world to shame the wise.
I Corinthians 1:27

He has brought down rulers from their thrones, and has exalted those who are humble.
Luke 1:52

First take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.
Matthew 7:5

Laughter of humility

When used delicately, without the sarcastic desire to wound, irony can unmask error and lead to self-discovery. There are two essential levels of irony in the life of a Christian—individual-level and world-level. The laughter of humility, or individual-level irony, recognizes the great gap between who we are and who we'd like to be, or how we behave and how we ought to behave.

The ability to cultivate this critical distance from ourselves is an essential part of maturity. It helps correct our pretensions and expose our own hypocrisy. It is the first step to the serious business of repentance.

The importance of a humbling laughter has been widely recognized, although seemingly less so in our own proud time. The Emperor Maximilian II is credited with the statement that every young fellow ought to wear the fool's coxcomb and emblems for seven years, and if for one hour of that time he denied himself to be a fool he should do it all over again.

Without ironic detachment, rulers become insufferable tyrants. Hitler had no court jester, and neither could he laugh at himself. He couldn't step back to see his own folly and correct his dreams.

Anyone who thinks more of himself than he ought presents himself as a prime target for ironic laughter. How easily we forget that the greatest prima donna in the world also wears a nightgown, burps, and relieves herself like the humblest maidservant! Have we not learned from *Cinderella* the profound spiritual truth that the humble can only rise while the proud can only fall?

A quick ironic humor turned on ourselves is a humbling corrective—it reminds us that we are all passengers on this human ship of fools, that we are sinners in need of grace, that all our wisdom is foolishness to God.

How can we, who have enormous logs in our own eyes, glibly sit back and point at the granules of dust in the eyes of others (Matt. 7:5)? In his preface to *The Humor of Christ*, Elton Trueblood says that he was led to study Christ's sense of humor when his four-year-old son suddenly burst out in laughter at the ludicrous visual image of a person strutting around without recognizing the enormous beam lodged in his eye.

Although we are never explicitly told in the gospels that Jesus laughed, we know from his dealings with the Pharisees that he possessed a deft ironic wit to expose hypocrisy and point the way to truth. We might think of such memorable incongruities as "it is easier for a camel to go through the eye of a needle" (Matt. 19:24), "you strain out a gnat but swallow a camel" (Matt. 23:24), or cleaning the outside of a cup while the inside remains filthy (Matt. 23:25).

Christ's ironic skirmishes with the Pharisees remain fresh today, in an age when spiritual pride has proven to be one of the great joy-killers within the church. If Jesus were among us today, would He feel comfortable as a member of many of our congregations? To truly understand the incisive teachings of Christ, we should always see ourselves as Pharisees.

As I pursue graduate studies in literature, I am increasingly aware that those who seek knowledge must continually cultivate the healthy chuckle of intellectual humility. As Chesterton puts it in *Orthodoxy*, "the madman is the man who has lost everything except his reason." Madmen, tyrants, religious fanatics, and many university professors have in common the inability to laugh at themselves. By contrast, Karl Barth was able to achieve the proper humorous perspective about his 12-volume systematic theology:

> *The angels laugh at old Karl. They laugh at him because he tries to grasp the truth about God in a book on Dogmatics. They laugh at the fact that volume follows volume and each is thicker than the previous one. As they laugh, they say to one another, "Look! Here he comes now with his little pushcart full of volumes of the Dogmatics!" And they laugh about the men who write so much about Karl Barth instead of writing about the things he is trying to write about. Truly, the angels laugh.*
>
> (Pseudonyms of God)

The world upside-down

The three times Scripture refers to the laughter of God, the mode of laughter is ironic. God laughs at the foolishness of the world, "for the wisdom of this world is foolishness before God" (I Cor. 3:19). We see here an irony on the cosmic level: the world's value systems have gotten all twisted and topsy-turvy. The fall destroyed the unity of paradise and introduced a tension between the kingdom of this world and the kingdom of God, and those who become Christians have the strange task of living in the world without ever becoming comfortable in it, like aliens without a green card.

The "outsider mind set" of the Christian offers a perspective on life that is often amusing, and the source of much humor. Last weekend at the IU-Iowa basketball game I saw something so crazy that my mouth dropped open.

It happened midway through the second half, after IU had gone on a three-point scoring spree to take the lead and Iowa was forced to call a time out: a blonde, muscular youth ran into the arena waving an enormous red and white flag. He trotted around the perimeter of the court, whipping the crowd into a frenzied uproar and finally settled at mid-court, waving the heavy flag back and forth with all his might.

At this point a squadron of smiling cheerleaders ran up, encircled the youth, and proceeded to prostrate themselves before the flag, bowing to the

ground and kissing the parquet gymnasium floor! At this point I stopped clapping, my mouth hung open, and how could I help it: I laughed.

My laughter shook me awake. What I was witnessing, at this innocent basketball game, was a mock-pagan ritual in which vestal virgins (cheerleaders) were bowing down to a fertility fetish (IU flag). Suddenly I was stunned by a connection: American sports has become a culturally accepted form of idolatry!

This irony was only increased by the fact that the day before I had read the passage in Rev. 4:10 which speaks of the twenty-four elders who fall down before the throne of God in heaven, saying "Worthy art Thou, our Lord and our God." The two frames suddenly blended in my mind—the cheerleaders bowing before the "almighty" IU flag, and the elders bowing before Almighty God. When the wisdom of God collides with the folly of the world, the result is often humorous.

Specialists in the field of laughter point out that humor often results from the blending of incompatible frames. We laugh when cows talk and act like humans in *The Far Side*, or when a tour guide mistakenly says, "Welcome to Israel, a mecca for tourists!" Something's just a little bit out of joint—the thoughts don't quite fit together. This is why many paradoxes tickle our funny bones. Paradoxes are crazy frame-blends that tease our brains with tensions that are not easily resolved. There's some kind of reaction involved in this that makes us laugh.

In his "Ways of Knowing" course, Taylor professor Dr. David Neuhouser said we should not be surprised to find the Bible chock-full of paradox, because there must always be more to God than can be known by man. We see things as paradoxical because "Now we see in a mirror dimly, but then face to face" (I Cor. 13:12). Our finite attempt to grasp the infinite often runs up against humorous blockades.

Consider the crazy wisdom of the gospel of Christ which turns the world upside-down. We should make a list of its many paradoxical inversions and tack it to our bathroom mirror so that we will never forget how radically countercultural this teaching must appear in our high-tech, me-first society:

- He who finds his life loses it, and he who loses his life finds it (Matt. 10:39).
- The last will be first, and the first last (Matt. 20:16).
- Whoever wishes to be great must become a servant (Matt. 20:26).
- God chose the poor of this world to be rich in faith and heirs of the kingdom (James 2:5).
- Unless we are enslaved to God, we cannot be free (Rom. 6:22).
- Friendship with the world is hostility toward God (James 4:10).

This is only a partial list, but it shows that the "foolosophy" of the Christian is charged with explosive inversions that make shredded wheat and poppycock of the "wisdom" of the world (money, power, fame, intellectual and religious pretension). In fact, the gospel of Christ seems so crazy and upside-down in the perspective of this upside-down world, that it's the only thing that makes any reasonable sense to me.

I have a very limited understanding of optics, but it seems to me that if you look at an upside-down image through a lens that turns things upside-down, you're bound to see things right side up. The Bible corrects our vision by setting the world on end.

If you've ever flown in an airplane, perhaps you've been struck by how different the world looks from above. Everything becomes so microscopically puny. It seems ludicrous to think that kings have waged bloody wars over plots of land that from an aerial view look like the size of small pancakes.

Has it ever struck you that God must see the world very differently from the way we see it? And yet, as we look down at the cars that crawl like ants along our superhighways, we have to smile when we think that each one of these "ants" contain humans who are precious to the Creator of the universe—so precious, that he died that they might live. This beautiful redemptive gift boggles the mind, yet it alone makes sense of life.

Should this amazing, indescribable love not give us the freedom to laugh? The wisdom of God eludes the most subtle philosophers, and yet his mysteries have been revealed to babes (Matt. 11:25). "God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong" (I Cor. 1:27).

The Bible is not often studied for its humor, but read through it with an eye to detect the incongruous situations that arise when "God chooses the foolish things of this world to shame the wise," and there will be times when you won't be able to keep a straight face.

The pages of Scripture present a motley pageant of full-blooded fools like us, who in their weakness constantly vacillate between the sacred and the profane, but who in spite of everything have been chosen by God to become a part of the divine plan of salvation.

The history of salvation shows that God often uses the most unlikely, misshapen, foolish vessels to accomplish his will. We must never forget that it was Jacob, one of the most conniving rogues in the Old Testament, who became the father of the twelve tribes of Israel. Peter, who denied his Lord three times, turned out to be the rock of the early church, and Mary, a humble maid of no earthly means, gave birth to the Creator and Savior of the world.

The crazy wisdom of the gospel of Christ turns the world upside-down.

We in our foolishness thought we were wise,

He played the fool and he opened our eyes.

We in our weakness believed we were strong,

He became helpless to show we were wrong.

So we follow God's own Fool.

For only the foolish can tell;

To believe the unbelieveable—

Come be a fool as well!

—Michael Card

If free of sarcasm, humor in the face of tragedy reflects a steadfast faith. So joy shows its irresistible substance to the world.

Fools for Christ

Erasmus, author of *The Praise of Folly* and one of the great apologists for Christian "foolosophy" in the early Renaissance, operated from the principle that to know oneself as a fool is the beginning of wisdom and happiness.

Individual-level irony and world-level irony come together in that we must be able to laugh at our own foolishness before we can detach ourselves enough to see the foolishness of the world around us. We might then distinguish between two types of fools: the natural fool, who thinks he's wise when in fact he's foolish, and the wise or holy fool, who becomes foolish in the eyes of the world in order to understand the wisdom of God. "If any man among you thinks that he is wise in this age, let him become foolish that he may become wise" (I Cor. 3:18).

Without doubt the prophets are the most accomplished holy fools in the Bible. It was the awesome responsibility of these great sophomores ("wise fools") to become foolish in the eyes of the world, paradoxically, that they might warn the people against folly. Ezekiel lay on his side and played with sand castles for 430 days, Jeremiah wore a wooden yoke like an ox, Hosea married a prostitute, John the Baptist lived in the wilderness and ate locusts and wild honey.

Who was more foolish—the prophet or the people? The voice crying out in the wilderness, or the those who lived in the wilderness and thought it was paradise? The seemingly foolish prophet was actually more sane than everyone else, because he alone understood the wisdom of God.

The Bible is full of these topsy-turvy inversions. Erasmus reminds us that the King of the Jews grew up as a carpenter's son. He surrounded himself with a court of children and simple fishermen, and rode on a donkey rather than a noble steed. The Holy Spirit descended on him like a dove, not an eagle or a hawk. He referred to his followers as sheep, considered in his day to be the most stupid of animals. And he, the shepherd-king of this crazy flock of sheep, humbled himself to become the sacrificial lamb of God.

> *Christ himself, though he was the wisdom of the Father, took on the foolishness of humanity in order to relieve the folly of mortals. Nor did he choose to redeem them in any other way but through the folly of the cross.*
>
> (The Praise of Folly)

I often wonder whether we have lost an important element of Christianity in our comfortable, technological world of yuppiedom and megachurches: followers of Christ, like their Master, must be fools in the eyes of the world, *mundi moriones, jongleurs de Dieu,* strangers in a foreign land. As St. Francis put it in the 13th century, "My brothers, God has called me by the way of simplicity and humility . . . and the Lord told me that he wanted me to be a new fool in this world."

Like the wise court jesters of the middle ages, the fool for Christ feels free to speak his mind to the princes of this world without putting on false airs of flattery. When he laughs, his laughter is not directed against personhood (we are all passengers on the ship of fools) but against the upside-down values which dominate people's lives and blind them to their need for salvation. The gentle ironic laughter of the Christian fool unmasks error and points the way to truth.

Without this distance from ourselves and the crazy world in which we live, we might be in danger of mistaking this wilderness, attractive though it seems at times, for paradise. The ironic perspective knows that we live in paradise-lost and that we as humans are too weak and foolish to save ourselves.

There must be something better in store than soap operas, Fruit Loops, and WWF wrestling, but how can we know this unless we look at things from a different perspective? Isn't it amazing to think that the gold for which people kill each other on earth will be the cement used to pave sidewalks in heaven?

When it is free from the sarcastic desire to wound, ironic humor can often be a surprisingly effective convoy of truth. When Mahatma Gandhi was asked what he thought of Western civilization, he replied with a wry smile, "I think it would be a good idea."

Laughter of Hope

The laughter of irony can seem intellectual and insincere if it never comes to a personal confrontation with the reality of suffering. The ultimate test of the comic perspective is in the crucible of pain, for only when faith moves out of its comfort zone and encounters suffering, loss, and death does it prove its worth.

So we might say that the deepest and most holy stage of laughter in the Christian walk is the laughter that has experienced the immediacy of the most gut-wrenching grief, and still holds fast to the hope that fixes its eyes on the new body of the resurrection, on the glories of paradise-regained, the New Jerusalem, where "there shall no longer be any death; there shall no longer be any mourning, or crying, or pain" (Rev. 21:4).

If free of sarcasm, humor in the face of tragedy reflects a steadfast faith. So joy shows its irresistible substance to the world. In the book of Philippians, Paul, a prisoner in a dark dungeon in Rome, demonstrates the paradox that only when we are completely empty can we be filled with the knowledge and love of God. Paul has lost every

creature comfort, sitting in chains on the cold earth, but for some crazy reason he's brimming with joy that spills over! "But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all" (Phil. 2:17).

As a young apprentice of life I don't have a personal understanding of this paradox, but it moves me in ways I can't describe when I see it confirmed in the lives of others: Paul's body is in prison, but his spirit is free. At the point when everything has been taken away from him, he seems to be giving out transfusions of joy.

All that he has left is the peace of knowing Christ, but what more does he need? "I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ" (Phil. 3:8).

The experience of true, unbounded liberty comes at the moment when our finite idea of liberty is shattered. How can we explain this mystery? In the darkest, most confining mole-hole, Paul's spirit is full of light and flight. He has the freedom to laugh.

What do we make of these crazy people who spread the healing antidote of joy rather than the infection of bitterness to everyone in the hospital even as they are dying of incurable cancer? Is it possible not to be deeply impacted by this tender humor of a confident faith?

Perhaps you have had the privilege of experiencing the testimony of someone like Robert Bruce, who on his death bed in 1329 said, "Now, God be with you, my dear children: I have breakfasted with you and shall sup with my Lord Jesus Christ." How can such a simple, steadfast joy be doused with a mournful funeral?

From time to time we read books or see movies that move us to tears because we find in them a concise narrative representation of this inexplicable joy in the face of suffering. The recent film *Shadowlands* affected me in this way. I was struck by the great faith of C. S. Lewis' wife Joy, who knew, even when she learned she would die of cancer, that there was still a place in life for a healthy laughter.

If you watch the movie, notice that her first reaction to the knowledge of her incurable condition is to crack a joke even as she winces with pain. Joy's great revelation is that in the shadowlands of this life the future pain is always already a part of our present happiness. That's the bargain we must accept.

But the converse is true as well: the happiness of knowing the living God and the promise of a future resurrection is the larger context which makes the present pain bearable. There is a time for weeping and a time for laughter, but in the hope of faith it is the laughter that will prevail in the end.

A mature understanding of the place of laughter in the Christian faith must ultimately come to terms with the paradoxical union of joy and suffering. Many passages in the Bible teach us what we might have already learned from our experience of life: rather than excluding one another, there seems to be a deep common ground where laughter and tears come together. Life is a constant interplay between comedy and tragedy, pleasure and pain, levity and gravity, and these apparent opposites are in fact so inseparably linked that it is impossible to consider one without the other.

Have you ever marveled at the delicacy of the line that separates laughter and tears? Sometimes we laugh so hard that tears well up in our eyes, and suddenly we realize we're crying. The opposite happens as well: there are times, in the midst of tragedy, that we laugh at something in spite of ourselves, and at that moment we realize that the tragedy is bearable, that life is beautiful precisely because it passes away.

This paradox, perhaps, points to the profound meaning behind the rainbow, which appears only in the fleeting moment when a ray of sunshine penetrates through the rainstorm. Who can explain this crazy juxtaposition of laughter and tears? At times this conflation seems hideous to us, at times intensely beautiful, but what we can't deny is that this is the warp and woof of life.

I've been deeply affected by the laughter of elderly Christians who have passed through the vale of tears to rediscover the freedom of childlike joy. They understand that the tomb is but the womb, that though their flesh returns to dust they have been given a promise that will never pass away: "For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God" (Romans 8:38-39).

Come on—loosen your tie! Smile! Laugh! Shout for joy! Rumble thy bellyfull! I don't know when the world started to label Christians as humorless pessimists, but I have no intention of feeding a stereotype that's so obviously topsy-turvy. The world must learn that the Christian faith is not about frowns, funereal funerals, and scary dark churches. Stop for a moment and listen. Do you hear, off in the distance, the glorious sound of the ransomed of the Lord returning to Zion with everlasting joy upon their heads? There's not a frowner or belly-acher in the bunch. Don't miss the boat: laughter rehearsals begin today.

Steve Baarendse '90 is a doctoral candidate in comparative literature at Indiana University.

There seems to be a deep common ground where laughter and tears come together.

Those who sow in tears shall reap with joyful shouting.
Psalm 126:5

But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.
Philippians 2:17

...and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain.
Revelation 21:4

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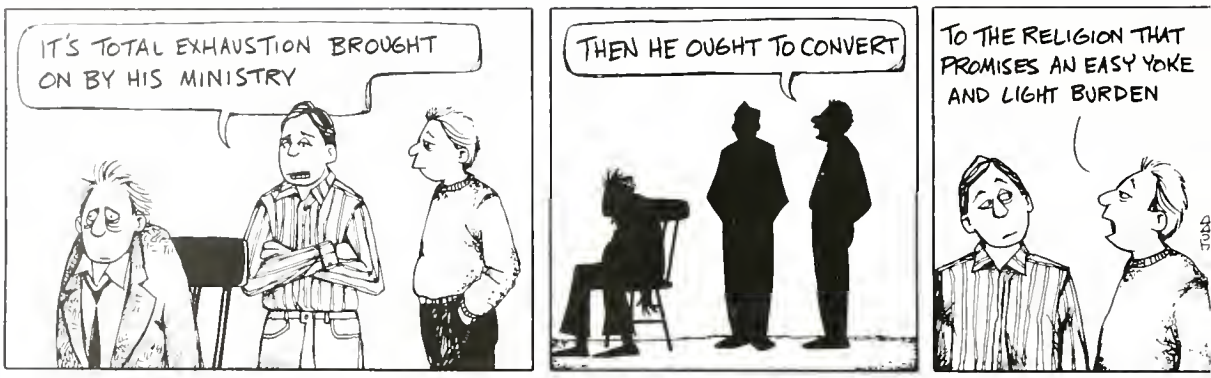

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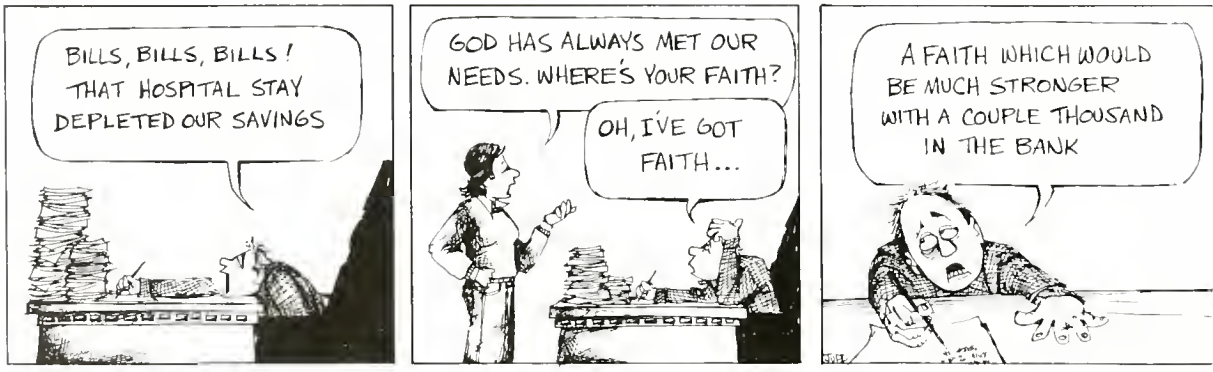

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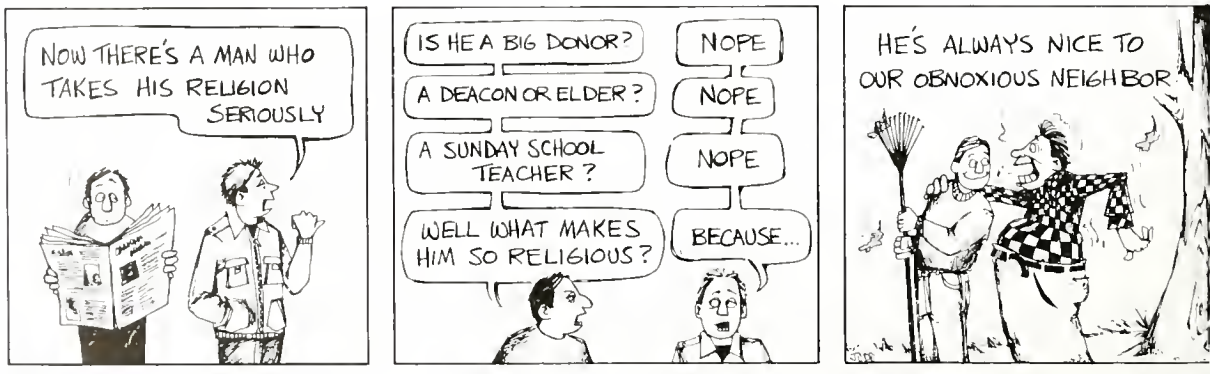


Look closely and you may see yourself in these

Funny Papers

By Scott Welsh '96

Humor is serious stuff. Every day we use it to cope, to critique, to communicate, to capture our thoughts. Veteran Taylor University Press graphic artist Roger Judd understood the potential uses of humor when he created the first *Beyond Belief* comic strip panels seven years ago. Since then, his cartoon strips have found their way onto the pages of *Christianity Today, Cornerstone*, and numerous denominational publications. A collection of his comic strips will be published in book form by Cornerstone Press this June.

Speaking to parents, pastors, and Christians the world over, Judd marches his unique wedding of wit and wisdom directly down the aisle of the church. For Judd, humor means more than just getting a laugh. His cartoons offer an altered perspective, looking at the practice of our faith in a different light, sometimes gently and sometimes not-so-gently reminding us of our humanity and our need to fervently seek Christ.

Cartoon characters give Judd a unique freedom to question and comment with a candor that writers are not always afforded. After drawing us into their world, his cartoon characters show us our own world through a different set of lenses. The reality reflected in *Beyond Belief* is often achieved with such accuracy that a writer conveying similar ideas might be considered presumptuous.

One of Judd's strips depicts a young boy intruding on his father's prayer time. The father shouts, "Why are you interrupting me, can't you see I'm having my devotions?"

Says the artist, "What's the purpose of having devotions if you're not going to be nice to your kids?" One could write this in an article, he says, but it might be dry or perhaps too critical and consequently offensive. "This may not have been the best cartoon," says Judd, "but you can see the point *and* the humor in it."

Judd's earliest efforts addressed specific complaints he had regarding the church. One such cartoon represents his frustration with Christians over-spiritualizing political elections. A father and son are watching a religious advertisement supporting a political candidate. Adapting the words of a familiar chorus, the political jingle goes, "If you're saved and you know it say amen. If you're saved then you've voted for our man. If you're saved and you know it, then your ballot better show it . . . ." The father retorts, "It's not that I oppose his participation in the religious right—but I really resent his implication that we're in the religious wrong!"

Judd says that after a few years of cartooning, he had vented his accumulated frustrations and assumed instead the role of humorous commentator. His continuing concerns for the church still find their way into his current strips. "Many people are very religious but don't realize they are obnoxious people. We often don't realize that part of being religious is just being a nice person." In one cartoon an obviously angry driver honks his horn and shakes his fist at other drivers—all because he is late for his "fruit of the Spirit" class.

In another cartoon Judd highlights pastors' meager salaries. The comic strip shows a pastor charting the Rapture to fall just before he turns 65. One observer says to another, "What do you suppose convinced him?" The other replies, "Probably the part that shows he has no retirement benefits."

As true to life as Judd's cartoons may be, not everyone shares his enthusiasm for using humor as a tool in the church, nor appreciates his use of it. One editor who regularly published his panels told him, "We get a lot of complaints; you seem so bitter and your characters' faces are so angry." Still another editor told him to take the criticism in stride, "Some people don't see religion as something to joke about. If we run a humorous article, we're going to get a lot of criticism. People who complain often have time on their hands and are generally dissatisfied with life."

Judd says his purpose is not to offend or criticize. He is careful to be sensitive when directly dealing with the Christian faith, and in using God's name respectfully. "I've tried to be especially conscious of using the Lord's name," he says, and cites a recent chapel address concerning the use of the Lord's name for one's own vain purposes. "Something might be funny, but should I be tossing the Lord's name around without making a point? I try to avoid such jokes because how do I know if I'm speaking for what's right?"

Still, Judd believes God has a sense of humor. "Surely there are times when you read the Bible and you think, 'You know that's kind of funny, or at least ironic.' "

Asked to describe the type of humor he employs in *Beyond Belief*, Judd refers to the use of incongruity, "going in one way and out the other," an altered perspective, rather than simply pointing out the ridiculous. He sees similarities in Scripture. "God's sense of humor may rock you sometimes. It [is the type that] hits you, rather than the kind that appears silly," he says.

God also uses irony, says Judd, describing events in his own life in which God's leading was difficult to distinguish from circumstance. *Beyond Belief* was begun as a means of supplementing his income, or so he thought.

The comic strip became more than that, however, and Judd is unsure of where daily events left off and God moved in.

Always a capable artist, Judd quit drawing when he entered the Marines. He retained his sense of humor, however. "On arrival I looked around and I thought, 'Where are all the guys from the posters?' Then I realized those of us there were the ones who wanted to be like the guys in the posters."

After leaving the service, Judd attended Evangel College in Springfield, Missouri. After he and his wife Jill (Drake '77) married in 1984, he began to pick up some free-lance assignments which evolved into *Beyond Belief* in 1988. "It's just something I was naturally drawn to," says Judd—no pun intended.

The same year Judd gave birth to *Beyond Belief*, daughter Emily was born. Fatherhood is not an infrequent subject in his cartoons. One strip pictures two men discussing their roles in the family:

"Why are you so glum?"
"I just found out children's first conception of God is based on their father."
"So you're worried about your kids?"
"I'm afraid I'm raising up an entire new category of victims."
"The 'theologically challenged'?"
"Or the 'Sunday school impaired'."

Family relationships is but one of many subjects Judd uses to point out inconsistencies in his own life while helping others see similar areas perhaps begging improvement in theirs.

In so doing, Judd joins a long tradition of prophets, priests, and pastors who have used humor to point up the foibles and follies of human existence.

In *Beyond Belief*, Judd captures our attention and illustrates for us central aspects of our faith in a simple direct manner. Amongst the confusion and rigor of our postmodern society, we often need to be reminded of the simple childlike faith we are to possess.

One of his recent cartoons does just this. It shows a middle-aged man trying to sneak away to join the children being dismissed for children's church during Sunday morning worship. Apprehended by the pastor, the culprit offers this explanation, "Yeah, I know . . . it's just that theology with cookies and flannelgraph makes more sense." □

Scott Welsh is a sophomore communication arts and philosophy major from northern Wisconsin.

Comic strips: Truth in jest

Sometimes they serve as a peephole on Truth

I find it interesting that the office doors that line the fuddy-duddy academic hallways here at graduate school are plastered with humorous little cartoons. Amusing, eh? Have you ever wondered why a comic strip can sometimes communicate deep philosophical truths more effectively than the voluminous writings of a philosopher or theologian? I think the answer lies in the deep structural relationship between the essence of humor and truth.

Successful comic strips, and humor itself, depend on several fundamental ingredients: **1) Visibility;** cartoons use concrete images to convey a funny message. **2) Brevity;** they are brief, pithy, and concise. **3) Incongruity;** the humorous idea often turns on a sharp incongruity, or paradoxical frame-blend of incongruous frames in an unconventional, humorous way. **4) Humanity;** the broad base of humans will laugh because they readily identify with the situation.

Often, cartoons use nonthreatening fictional characters to point out the follies of society, and in this sense become a disguised, palatable form of social critique and perhaps, at times, even a carrier of truth.

There appears to be a relationship between humor and truth. Is it sheer coincidence that the characteristics described above—visibility, brevity, incongruity, humanity—hold true not only for successful jokes, but also for the parables of Christ? For what are Christ's parables if not concise word-paintings focused on some mundane human experience with which the simplest listeners can identify, and turning on the incongruous "frame-blend" of the Kingdom of God butting up against the kingdom of this world? The difference, of course, was that Christ was not joking: his parables were pictures of profound Truth. But the structural parallel between the mechanisms of jokes and parables can't escape our attention.

Here, in the deep structural relation between humor and truth, lies the secret of our spontaneous attraction, and reaction, to situations in which the two intersect. We know that humor doesn't always communicate truth, and that truth doesn't always precipitate laughter. But the jokes that line the hallways of the academy should teach us that there is a serious side to laughter, and a funny side to seriousness.

Perhaps the conjunction of truth and humor is so irresistible because we don't expect truth to come wrapped in so light a package, or humor to contain such a weighty kernel. The incongruous "frame-blend" of truth and humor catches us in an unguarded moment, and we shout "Aha!" even as we spontaneously burst into laughter. Whether we understand the meaning of a joke or a parable is all the same in the sense that the moment of recognition always constitutes an epiphany, a sudden burst of insight ("Eureka!"). In the case of the parable, however, this epiphany might not be accompanied by laughter, though when the truths of Christ are accepted, they will always result in joy.—*Steve Baarendse '90*

EVEN MANNA FROM HEAVEN DIDN'T SILENCE ALL THE COMPLAINTS

What's that Funny Smell?

Lived with joy, the Christian life becomes a fragrant offering poured out at the feet of Christ.

By Lori Salierno

The man in the airplane seat next to me was a business executive—the head of his company, he later told me—and engrossed in his laptop computer. I tried to strike up a conversation. He was too busy to respond. Then to humor me, he asked what I did for a living. My answer caught him off guard.

"I party."

"No, what do you do on weekdays?"

"Sir, I party all week long."

"What does your boss think of that?"

"My boss invented the party."

"Is your boss famous or something?"

I told him my boss was so famous I could call out his first name and everybody on the plane would recognize it. In response to his next question, I assured him my boss was wealthy, and indeed, all that he had was mine for the asking.

That grabbed his attention. Would my boss let him in on the deal, he wondered.

"Certainly."

"But your boss doesn't know anything about me."

"You'd be surprised what my boss knows about you."

"What is your boss' name?"

I became very quiet and asked him to lean over closer to me. I got nose-to-nose with him and said, "Sir, my boss' name is Jesus Christ."

Without blinking he said, "You are the most peculiar lady I have ever met."

I wanted that man—and you—to know this: the Christian walk is a life of celebration. In effect, God says:

I want you to party because I am the Lord of the party. I want you to celebrate. I want you to have joy.

If there's anyone on this earth who knows how to laugh, to love, and to give to the world, it is you and I. As Christians, we know how to be people of celebration.

Learning to be a person of celebration is important for several reasons. One, it glorifies our God. Just as he takes delight in who we are, so we are to take delight in him. When we learn the attitude of joy, there is a fragrance to our lives. We are the aroma of Christ to God (II Cor. 2:15), and it glorifies him. Somehow he is enriched by our praise.

Another reason to learn the discipline of celebration is that our fragrant lives become a witness to a world that does not understand the concept of joy.

A joyless Christian does more harm to the church and to God's kingdom than does criticism from the world. To sour-faced Christians I want to say, "You have been given the Spirit, redemption, the church, the Word, fellowship; you are wealthy people. Celebrate!"

The word of God gives us permission to be just that:

"Delight yourself in the Lord, and he will give you the desires of your heart (Psalm 37:4).

Then will I go to the altar of God, to God my joy and my delight (Psalm 43:4).

Shout for joy . . . Serve the Lord with gladness. Come before him with joyful songs (Psalm 100:1-2).

I delight greatly in the Lord. My soul rejoices in my God (Isaiah 61:10).

Rejoice in the Lord always, I will say it again, Christian, rejoice (Philippians 4:4).

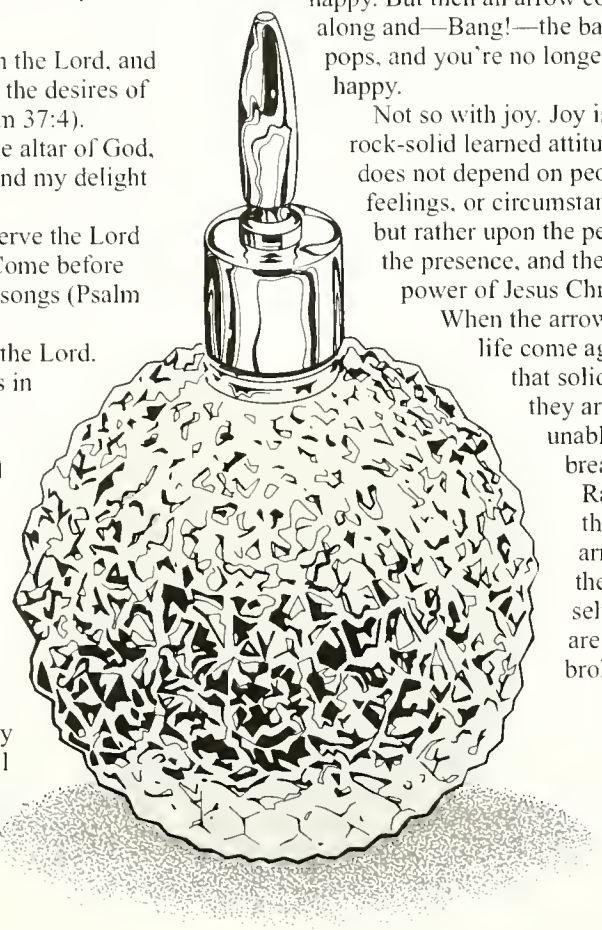
The angels came and they said, I bring you good news of great joy that will be to all people (Luke 1:10).

I want my people to be a people of celebration. I've given you life; I've given you forgiveness; I've given you my Spirit. I want you to live life in celebration. Why? Because it's attractive to the unchurched and it's contagious among the brethren.

An Attitude to be Learned

The life of celebration is a discipline, a consciously chosen way of living and thinking. At the heart of celebration is joy, and joy is an attitude.

Happiness, on the other hand, is a feeling. As long as you smell good and look good, you feel happy. Your parents send you money, and you're happy. Everything goes your way, and you feel happy. But then an arrow comes along and—Bang!—the balloon pops, and you're no longer happy.



Not so with joy. Joy is a rock-solid learned attitude. It does not depend on people, feelings, or circumstances, but rather upon the person, the presence, and the power of Jesus Christ. When the arrows of life come against that solid rock, they are unable to break it. Rather, the arrows themselves are broken.

I want you to rejoice.

Listen carefully to what the Lord says to us. He never says that we have to be happy. Rather, we are to "rejoice always" (Phil. 4:4). Why?

Because I have given you the attitude of joy. It is the fruit of my Spirit that you be a person of celebration.

How do we develop this discipline of celebration? Paul defines this discipline in chapter four of Philippians.

> Rejoice in the Lord always. I will say it again, rejoice. Let your gentleness be evident to all. Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving present your requests to God. And the peace of God which transcends all understanding will guard your hearts, your desires, and your mind in Christ Jesus (4-6).
>
> Whatever is true, whatever is honorable, whatever is right, whatever is lovely, if anything is excellent or praiseworthy, think about these things. And whatever you have learned or received or heard from me or seen in me, put it into practice. And the God of peace will be with you (7-9).

Paul is defining an attitude that is based on the person, the presence, and the power of Jesus Christ. You and I can have that attitude.

> I delight greatly that at last you have renewed your concern for me. Indeed, you had been concerned, but you had no opportunity to show it (10).
>
> I am not saying this because I am in need, for I have learned the secret of being content in any and every situation. Whether well-fed or hungry, living in plenty or in want, I can do all things through him who gives me strength (11-13).

That is the definition of celebration. It is a secret that is learned. It is a discipline that is sought after. It is something that we acquire through the Holy Spirit.

Out of the ordinary

I believe the way to nurture that discipline in our lives is first to become aware of God's presence. He inhabits the praises of his people (Psalm 22:3). As you become aware of his presence, and as you praise him, he makes you a fragrant offering. You become an atmosphere-maker wherever you go because you have the aroma of Christ in your life.

Second, as you practice being aware of who he is and of his presence, savor moments of beauty in the ordinary.

Life is so daily. It keeps on happening, doesn't it: same job, same food, same faces, same duties, day after day after day after day.

Yet God has pockets of delight in the ordinary. Learn to take life by the shoulders and kiss it in the face. Find ways to step out of the ordinary and savor moments of beauty.

Enjoy those moments, that I might be glorified and that you will be a sweet fragrance to anyone and to everyone with whom you come in contact.

Remember the lady with the alabaster bottle? It is an ordinary day, an ordinary room, and ordinary men with Jesus. She comes in uninvited, unannounced. She interrupts the meeting and she comes to Jesus' feet. She takes the perfume and pours it on his feet. The fragrance fills the room. Jesus looks at her. She gets his attention. In the corner are the Pharisees. They're thinking, "Jesus, if you only knew her reputation. And furthermore, she could have taken that perfume, sold it, and given the money to the poor, but no. She's pouring it on your feet."

He looks at them and says, "You know something? When I came into this room, you did not even wash my feet with water, but she has not stopped crying, washing them with her tears."

Jesus was so ordinary to them that they had not even washed his feet, a customary practice in that day. Yet she wept on them, a way of saying, "Jesus, I am going to celebrate you. I want you to know that you are special. I want you to know that I will abandon all that I am to exalt you."

The perfume filled the entire room.

Can you be reckless enough in your celebration to abandon yourself at the feet of Jesus? Can you pour yourself on him in a very ordinary way, on a very ordinary day, to exalt his name?

In *My Utmost for His Highest*, Oswald Chambers writes, "Learn to live the process of life with joy. Somewhere we got the idea that God is leading us to a particular end or a desired goal. He is not. On the contrary, what we call the process is the end or purpose of God."

We're not going to reach a goal or solve a problem that will enable us to live happily ever after. The process is important to God.

We say, "Well, when I get out of college," and "When I get married," and "When the kids are grown," and "When I retire," and "when . . . and when . . . ."

But what about right now? What are you doing right now?

In the process, I want you to experience the attitude of joy.

Don't wait for a given something to happen. You know people like that. "I'm going to be happy when I make this goal," they say. Or, "I'm going to be happy when I become this kind of person." If everything goes their way, they are higher than a kite. But if everything goes poorly, they are down in the dumps. That's not what Jesus wants for his children.

No. That is not characteristic of my people. I have given them my person; I have given them my Spirit; I've given them my presence; and I have given them a tenacious attitude that comes from my Spirit, the fruit of joy.

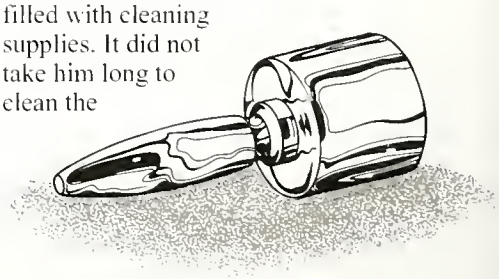
As Christians, we are to be like thermostats. As you know, thermometers register the temperature. If it is hot, they are hot; if it is cold, they are cold. Thermostats, on the other hand, regulate the temperature.

If we as God's children go into a very hot situation, we cool it down. If it is really cold, we warm it up because God has given us an attitude to celebrate the whole process of living—to find that joy.

Living life well

Luci Swindol defines wisdom as "the acquired skill of living life well, living life against the grindstone and coming away polished instead of chewed up."

While I was in college, I spent a summer in Louisiana as receptionist at a courthouse. I sat at a big desk and answered phones for eight hours a day. My second day on the job, a 19-year-old guy walked by the desk, pushing a cart filled with cleaning supplies. It did not take him long to clean the



nearby bath-room, only about two feet by two feet in size. He emerged, his head held low.

"Hi, my name is Lori," I said. "What is yours?"

"Dexter," he replied, and walked away.

Two days later he returned, pushing that cart.

"Hi, Dexter, how are you?"

He grunted, and went about the business of cleaning the bathroom. On his way out, I stopped him.

"Dexter, can I tell you something about yourself?"

"What?"

"You don't like your job."

"No kidding, lady. I clean toilets for a living."

"Well, guess what? I cleaned toilets for two summers to make money for my schooling, and I want you to know something. I am an expert toilet cleaner."

"So what?"

"So, the next time you come in to clean the bathroom, I'm going to grade your toilet."

"You are going to what?"

"I am going to grade your toilet. I am either going to give you an 'A', 'B,' 'C,' 'D,' or an 'F'."

"You're going to *grade* my toilet."

"That's right."

He left. When he returned two days later, I was on the phone. He sidled up to the desk and spoke in a low voice.

"Are you still going to grade my toilet?"

"That's right."

He went into the bathroom, and was there for about 15 minutes.

"I'm ready."

I went in and lifted the lid.

"Oh, Dexter. Hmmm. 'C'."

"What?"

"It is a 'C'."

He protested. "I spent 10 minutes longer than usual on this."

"It's a 'C'. You'll get 'A' work when you do 'A' work. You have to remember you are talking to the expert of toilet cleaning."

"You are really weird, lady."

He walked out. The next week, as he passed my desk, he asked, " Are you going to grade my toilet today?"

"You betcha."

He was in there for 30 minutes.

"OK, I'm ready for you to grade my toilet."

I went in and lifted the lid.

"Looking pretty good, Dexter." I looked around, "Dexter, what is this?"

"It's a tiny piece of toilet tissue."

"B."

He started to protest. I stopped him.

"You'll get 'A' when you do 'A' work. Remember, I'm...." He interrupted me.

"An expert toilet cleaner."

"You got it."

I was on the phone again when he came through the next time. I looked up to find a toilet brush in my face.

"I'll get an 'A' today or else."

"You'll get 'A' when you do 'A' work."

He went in that little two feet by two feet bathroom, and he was in there for 45 minutes. He came out sweating.

"Get in there!"

I went to look. That bathroom was spotless.

"Dexter, I could eat my breakfast on the floor."

He beamed, and when I said, "Dexter, you get an 'A'," he let out a whoop. Then he said, "Lori, I've been telling my friends downstairs about you and they would like to meet you. Would you be willing to come meet us?"

I arranged to meet them during their break time. So, at 10:15, I rode the elevator from the fourth floor down to the basement. There, waiting for me in a semicircle, were nine men.

In turn, and a little shyly, they asked me if I would grade their windows, hedges, and other work.

"They just want somebody to celebrate them," I thought. " They want someone to say, 'You know what? What you're doing is really important.' "

I said, "You know something, I don't get into hedges, emptying trash, and all that sort of thing, but I have an idea. Why don't we buy a Snickers bar and have a party."

"You mean right now?"

"Sure."

We got the Snickers bar and chopped it up. Each person got a piece.

"Now lady, why are we partying again?"

"Because of what you do in this courthouse. It is *so* important. I appreciate what you do, day in and day out. In the process of it all, you make the whole place function well."

The oldest man among them, many years my senior, looked me in the eye and said, "Lady, tell me: what makes you so different?"

Fragrant offering

Do you know what he was saying? "I smell something. It is distinct but it is different. I do not understand it but I am attracted to it."

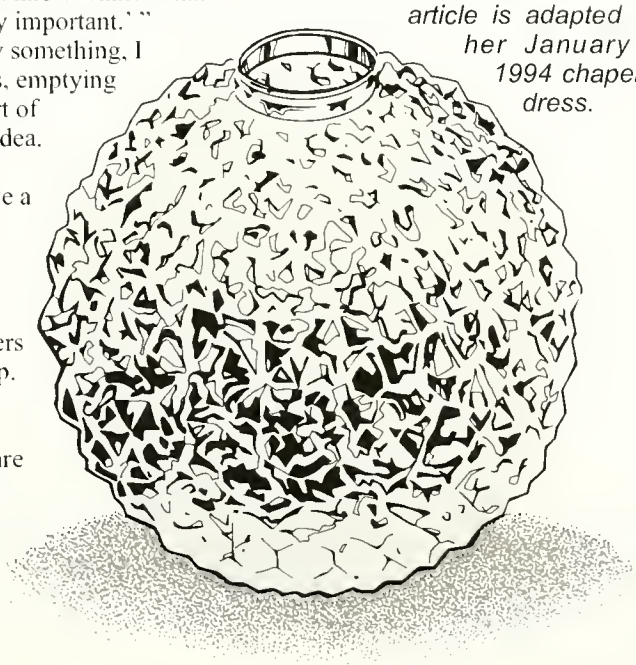
What makes us Christians so different? The answer is in II Cor. 2:14-15:

"But thanks be to God who always leads us in triumphal procession in Christ, and through us spreads everywhere the fragrance of the knowledge of him. For we are to God the aroma of Christ . . ."

Shout for joy. Let my incense in your lives spill out. Celebrate. Learn the attitude of joy that is based on who I am by constantly being reminded of my presence and praising me. Take the ordinary of life and kiss it in the face. And in the process of living, constantly live it with joy.

When you go to the feet of Jesus and pour your life out at his feet, abandoning it in reckless celebration, your fragrance will anoint society and bring it to his feet.

Lori Salierno is assistant pastor at a church in Phoenix, Arizona. This article is adapted from her January 21, 1994 chapel address.



Wesley Robinson '50, Taylor historian

A. Lincoln Shute was a noted author, scholar, and lecturer.

Not large in numbers, but long in impact

1875

The class of 1875 might have chosen as its motto Zechariah 4:10, "Who hath despised the day of small things?" The class members—all three of them—left lasting legacies.

"Who hath despised the day of small things?" asks the Lord through the word given to the prophet (Zechariah 4:10).

The 1875 graduating class of Fort Wayne College (later renamed Taylor University) was small—it had but three members. Yet each one of them, Charles McCulloch, Steven Morris, and Anlia Knoll, made contributions of no little significance.

Charles McCulloch was born to a prominent family. His father Hugh served as Secretary of the Treasury under Presidents Lincoln, Johnson, and Arthur. After graduation, Charles became an engineer and served as a consultant on the building of the Panama Canal under President Theodore Roosevelt. Also, he was for many years president of the board of trustees of the Fort Wayne College of Medicine *(see* Taylor, *Winter 1994, pp 10-15).*

Steven Morris was a bank teller at Summit Bank in Fort Wayne. It was he who introduced Anlia Knoll to his older brother Samuel L. Morris, a lawyer and graduate of Princeton University. This elder brother, in turn, paid for Anlia's college education and preparation for missionary service.

Anlia Knoll went to the mission field in Liberia. One of her first converts was a young African prince who would become known to the world as Sammy Morris, a name she gave him in honor of her benefactor.

Sammy Morris' compelling story of faith *(see* Taylor, *Summer 1993)* is perhaps the longest-lasting legacy of the class of 1875.

Who's Who in America lists Taylor professor

1930

As befits her mission, the University's department of biblical studies has traditionally been a strong one. Scholars such as Dr. A. Lincoln Shute are a part of this tradition.

The 1930-31 issue of *Who's Who in America* includes the name of Abraham Lincoln Shute, DD, ThD. More important to Taylor students of that era, perhaps, Shute's name also appears in the 1930-34 issues of *The Gem*, the student annual of Taylor University.

He served as professor of Bible and theology at Taylor and chaired the theology department.

Shute brought to the task a lifetime of preparation. Born in 1865, he celebrated his 65th birthday in 1930.

This followed over 30 years in the pastorate of the Methodist Episcopal Church, and served as a member of the faculty at a Methodist theological school in India.

As evidenced by his scholarly publications, Shute was a researcher and writer. His studies brought him to Jerusalem and Egypt, among other places.

A noted speaker, he presented lectures around the country on the subject, "Antiquities and the Christian faith."

Shirley (Johnson x'50) Kennard hits the bullseye during Intercollegiate Play Day.

In 1967, the science building gave way to an instrumental rehearsal room.

Limited opportunities? Create your own!

1947

The 1940s gave women few chances for involvement in intercollegiate sports. Women's Play Day provided a creative respite.

Young women from four local colleges met in a field day atmosphere on the Taylor campus on Saturday, May 10, 1947.

According to published accounts in *The Echo,* the women's "Intercollegiate Play Day" was the brainchild of Taylor's Coach Gil Dodd.

Athletes from Franklin, Huntington, and Manchester Colleges, joined those from Taylor and were divided into eight color teams.

The teams competed in basketball, softball, and volleyball tournaments, as well as the 50-yard dash, softball throw, basketball throw, obstacle race, and quarter-mile relay.

Franklin College won the only intercollegiate contest, archery.

According to *The Echo,* the day was a success.

To prepare Taylor athletes for the play day, Dodd had offered an interclass version of the competition to Taylor students the preceding fall.

An estimated 65 percent of the campus' women participated in the event. Under the direction of team captain Constance Renigar x'50, the freshman class greatly outnumbered all comers including the seniors under Jean (Hayes '47) Silver, and the juniors under Kaye (Wright '48) Good. However, the sophomores, under captain Jean Van Horn '49 topped the field.

Familiar campus tune: "Musical Chairs"

1967

"We don't tear down our barns to build bigger. Old buildings at Taylor seldom seem to die or even fade away."

***—Taylor University Magazine,* Fall 1967**

Faculty and classes relocating to the new Rupp Communication Arts Center this fall will create vacancies in Ayres Alumni Memorial Hall, Reade Liberal Arts Center, and Sickler Hall. Faculty members from several departments will be shifted to new quarters, much as departments and functions were in 1967 when the Nussbaum Science Building opened.

According to the Fall 1967 issue of *Taylor University Magazine,* the old two-story army barracks on Reade Avenue had "apologetically carried the name 'science building'" since 1946. When "Dr. Nussbaum and Co." moved out, the building was remodeled to serve as a band and orchestra rehearsal building.

The concrete block chemistry building further to the west on Reade Avenue was pressed into service as headquarters for development, student affairs, maintenance, and the art department.

With further refinements, this building today houses several functions: academic affairs, alumni relations, controller, development, financial aid, and university relations.

The former barracks (a.k.a. the "Yellow Canary") currently affords additional work space for the information services, development, and university relations functions. This summer, it will serve as temporary office space for faculty members displaced by work being done in the Reade Center.

Partners in service

Dale and Bonnie Sloat are known for opening their home and their hearts to others.

There is nothing about the size of Dale and Bonnie Sloat's house that lends itself to entertaining large groups of people. Yet, it is often used for this purpose. Last fall, for example, nearly 40 Taylor University students arrived for a Brazilian supper of red beans and rice. They made themselves at home, some of them staying until 3:00 in the morning.

The students are TCKs, or "third-culture kids," most of them children of overseas missionary parents. Themselves former missionaries to Brazil, Dale and Bonnie have a gift for making TCKs feel at home. Nine years ago on the Taylor campus they founded Mu Kappa, a support organization for TCKs (or missionary kids, as they were then called). The idea caught on. Mu Kappa International now has chapters on 42 college campuses and its own international campus director.

Dale and Bonnie have been members of the Taylor community since 1982. Dale serves as Taylor's director of university relations, while Bonnie is an adjunct faculty member and works part time as a psychotherapist in a counseling center in nearby Marion, Ind.

Their lives revolve around helping people, particularly college students. The couple's servant attitudes and the success of their efforts were formally recognized three times over last year.

In May, Taylor's National Alumni Council honored Dale and Bonnie as Distinguished Parents for 1992-93; in October, the Parent's Association gave them the Student-Friend Award; and at Homecoming, the National Alumni Council named them honorary alumni for their "dedication to Taylor and the Taylor mission." It was the first time the three awards had been bestowed upon the same person or persons—and deserving persons they are.

President Jay Kesler calls the Sloats "Taylor's resident missionaries." Before coming to Taylor, they served on the mission field in Maringa, Brazil for 17 years. Their experiences there prepared them for one of their most highly visible avenues of volunteer service at Taylor, sponsorship of Mu Kappa.

From humble beginnings, the organization has grown in both size and scope. When Mu Kappa was founded in 1985, "we had only about 15 students we knew were missionary kids," Dale says. Today over 100 members comprise the Taylor chapter alone.

Being campus advisors for Mu Kappa keeps Dale and Bonnie active. They serve in a variety of ways, from helping TCKs get U.S. driver's licenses to connecting them with their parents overseas via Ham radio. In addition, the Sloats attend fall camp outs and spring retreats with the group.

It's not only the students who have fun. "There is a satisfaction of being able to make a little difference in the lives of college students, graduates, and their parents," Dale says. "It's a satisfaction that goes beyond salary."

"It's something that we enjoy," Bonnie says with a smile. "We were missionaries and are still interested in missions. It's natural."

Another of Bonnie's interests is counseling. "It's all I ever wanted to do since I was a little kid," she says. Besides her off-campus clientele, Taylor students regularly benefit from her counseling expertise and what she calls her "passion for people's marriages."

Each semester, she teaches a popular class in Christian marriage and provides premarital counseling for engaged couples.

"It was the best class I ever had," one student says. "My parents are divorcing and I needed to see what it takes to make a good marriage. Bonnie took the time to talk to me outside of class, too. I was having a particularly hard time one Saturday. I called Bonnie and she immediately met with me and comforted me."

Says Bonnie, "Marriage has the potential to be the best or the worst. I want to participate in helping it be the best."

Dale, too, exhibits a passion for excellence on the job and in the classroom. He is director of university relations, a department he describes as an "in-house public relations agency assisting in fund raising and recruitment."

He works "with media vehicles and advertising," he says, and can be found anywhere from student ice-cream socials to basketball games, gathering footage for recruitment videos. He also acts as a vital liaison between Taylor and local newspapers and high schools.

In his "spare time," he teaches beginning and advanced courses in public relations.

When Dale and Bonnie married in 1966, they were both experienced missionaries. Bonnie had served in Bolivia; Dale in Newfoundland and Haiti. "We had only been married six months before we went to Brazil," Bonnie says. "We were crazy! Our voyage lasted 20 days and we didn't see land that whole time. It was so rough that we had to watch our tablecloths to keep the dishes from falling off."

Once the Sloats landed in Brazil, the situation got no better. Their first year of marriage was one "we would not like to repeat," says Bonnie. "We didn't have any privacy; we just had a room in someone's house."

Dale agrees. "When you get married you need time to establish your own family unit. But we couldn't do it because we were always with people. [We were under] a lot of pressure. We had to have radio programs on the air within a year after we arrived. We had to send back reports to the States. The worst thing was that Bonnie learned the language faster than I did."

"If our lives ended now, they would end having been so meaningful and full of opportunities."

The Sloats eventually adapted to and grew fond of Brazilian culture. Their two children, Kevin '90 and Marci '93, were born and raised in the booming city of Maringa.

During 17 years there, the Sloats took only one regular furlough, during which Dale earned a master's degree in communication from Wheaton College.

In 1982, they decided to move back to the United States. Dale accepted a temporary teaching position at Taylor, replacing a communication professor on leave for one year.

Bonnie describes that first year in a word: "Horrible."

Still a full-time mother, she drove to St. Francis College in Fort Wayne to get her master's degree in counseling. Dale taught two classes and was responsible for television operations. "I knew nobody's name," he says. "We made many dumb remarks. When you come from a big city overseas, you're more out of it than you realize.

"At first, the students intimidated us. We saw them as cool and collected, and so wealthy. They had nice clothes. We qualified for free cheese because we were so poor."

The Sloats remained at Taylor when Dale was offered a media and marketing position in the advancement department. As last year's three award citations point out, the lives of many Taylor students over the last 12 years are all the richer for that decision.

According to Dale and Bonnie, it's a two-way street. Bonnie summarizes the couple's reflections: "When Dale left Newfoundland, he said that if his life were over, it would have been worthwhile. We said the same thing when we came [to Upland] from Brazil. And having been this long at Taylor, if our lives ended now, they would end having been so meaningful and full of opportunities."

This month the Sloats will accompany a horde of college students on the annual Mu Kappa spring retreat. Meanwhile, the quiet counseling sessions will continue, as will the many Sunday afternoons spent in the Ham radio shack. And again next fall, the Sloat's house will be packed to overflowing.

It seems Dale and Bonnie Sloat are living proof that it is not the size of the house that matters, but the size of the heart.—DM, JS

Taylor gatherings unite alumni, friends, current and prospective students and their parents—friends, all, who share a common interest and belief in the mission of Taylor University.

Taylor Club meetings held in Chicago, Indianapolis, Upland

West Suburban Chicago

Pizza party, January 17

The 11th annual Chicago-style pizza dinner brought together Taylor alumni and senior business, accounting, and economic majors in Elmhurst, Ill. The evening was designed to provide informed interaction between alumni who are already in the marketplace and the 72 Taylor seniors who are ready to enter it. John Jaderholm '80 coordinated this get-together which involved about 20 alumni.

Greater Indianapolis

Half-time break, February 15

Seventy-five alumni, parents, friends, and students participated in the half-time break when Taylor played IUPUI in Indianapolis. Hosts were Chuck Stevens and Joyce Fox. The half-time break has become a tradition for the Indianapolis area alumni and friends and this particular occasion was a good break in light of the fact that the game went into two overtimes with Taylor winning 95-90.

Greater Upland

Saturday, February 19

Thirty-five members of the Greater Upland Taylor Club attended the final game of the Taylor Trojans 1993-94 basketball season and watched the Trojans defeat St. Francis College by a score of 72-41.

Following the game the group partook of a deli-buffet dinner held in the Isely Room of the Hodson Dining Commons. University Provost Daryl Yost extended special greetings to the alumni. Entertainment for the evening was provided by Chuck Jarrell, a local illusionist. Dennis Austin '65 helped coordinate the event. Alumni relations staff members George Glass '58, Chuck Stevens '67, and Marty Songer '78 hosted the evening.

Greater Indianapolis

Saturday, March 5

Melody Ringenberg '83 coordinated this club event which consisted of a deli-buffet dinner and an event featured in the Taylor Performing Artist Series, *Chinese Golden Dragon Acrobats & Magicians.*

The nearly-sold-out performance by the acrobats was a huge success with alumni and their children captivated by the skill and suspense of the show. Marty Songer '78 represented the alumni office.

National Alumni Council activates support

Members of the National Alumni Council representing a wide geographical and age distribution of Taylor alumni around the country gathered for their mid-year meeting on February 18 and 19.

In addition to their regular meeting on Friday, a phonathon on behalf of the Taylor Fund was conducted on Saturday which raised $6,111 in pledges.

National Alumni Council members volunteer their time and energy by coming to campus three times a year for meetings which deal with issues, concerns, needs and activities on behalf of students and the larger Taylor family.

Taylor Plan Dinners Scheduled

April

21	Kansas City, Kansas
22	Lincoln, Nebraska
23	Omaha, Nebraska
25	Des Moines, Iowa
26	Cedar Rapids, Iowa

May

10	Boston/North
12	Boston/West
16	Manchester, New Hampshire

Marty Songer '78, Alumni Notes editor

Send Alumni Notes information to Marty Songer, alumni notes editor, Taylor University, Upland, IN 46989, or call 1-800-TU-23456, ext. 5113.

1928

Geneva (Dixon x) Fordyce died on December 29, 1992. She is survived by 3 daughters, **Martha Gene (Fordyce '53) Welsh, Eleanor (Fordyce '56) Sells** and **Barbara (Fordyce x'62) Thomas**. ● **Rev. Elton Stetson** passed away at the home of his daughter on May 29, 1993.

1935

Evelyn Kendall died on May 26, 1993. Her sister **Mary Ellen (Kendall x'42) Sanders** survives her.

1937

Rev. Dr. Clayton Steele was deceased on November 10, 1993 in Alexandria, IN.

1960

Curtis Carter is director of the Haggerty Museum of Art and professor of aesthetics and philosophy at Marquette University in Milwaukee. Wife **Jean (Watson '58)** teaches middle school music. They recently traveled to Russia and Estonia to plan exhibitions. Curtis had a work published titled *Dolls in Art: A Metaphor of Personality and Contemporary American Art, 1993*. Their home address is 2609 E. Menlo Blvd., Shorewood, WI 53211.

1964

David Dickey, Zondervan Library Director at TU, has been elected 1995 Moderator of the Whitewater Valley Presbytery of the Presbyterian Church (USA). He will serve as Vice-Moderator for 1994. David will preside over all meetings of Presbytery, Presbytery Council and Presbytery Council Executive Committee. He and wife Barbara live at 903 South 3rd St., Upland, IN 46989. ● **James Evans** has resigned from the position of President of CTB, Inc. CTB is the parent corporation of Brock Manufacturing and Chore-Time Equipment. Evans was with the company since 1974. He and wife **Vivienne (Mitchell '63)** reside at 11943 N. Ogden Pt. Rd., Syracuse, IN 46567.

James Evans '64

1973

Cynthia Briggs and her husband James Taylo joyfully announce the adoption of Thomás Arland Taylo. Thomás was born August 15, 1992 in Honduras and came home to Boca Raton on December 10, 1993. Cynthia is taking leave from her law practice of 15 years. The family resides at 261 Pine Cir., Boca Raton, FL 33432.

1977

Ann Kemper is assistant librarian at Lancaster Theological Seminary in Lancaster, PA. She earned her master's degree in Library Science from Kent State Univ. on December 18, 1993. Her address is 118 1/2 W. New St., Lancaster, PA 17603. ● **Jay & Robin (Westervelt x'79) Kuhrt** are proud to announce the birth of Amy Leigh on August 31, 1993. Siblings are Brian (11), Jodi (8) and Lisa (3). Jay works for Pratt & Whitney Aircraft while Robin is at home with the children. The family lives at 24 Michael Rd., Simsbury, CT 06070.

1978

Bob Crabtree left Huber Heights (Ohio) City Schools after 15 years of teaching and coaching to become assistant principal at Fairborn Baker Jr. High School. ● **Rick & Cheryl (Reed '78) Haynes** proudly announce the birth of Richard Jackson (RJ) on August 26, 1992. Siblings are Christina (14), Jennifer (12), Ralph (9) and Rebekah (5). Rick works for the U.S. Postal Service and Cheryl homeschools the children. The Haynes' address is 7402 W. Jackson St., Pensacola, FL 32506. ● **Jon** & Lorraine **Utley** are the proud parents of Benjamin Peter born December 5, 1993. Sister Rebekah Joy is 3. Jon has accepted a new position as Vice President Facilities for Interstate Johnson Lane, a regional brokerage firm based in Charlotte, NC. The Utleys live at 11310 Coachman Cir., Charlotte, NC 28277.

1979

Florence Joy was born on November 9, 1993 to thankful parents

Mark & Susan (Kocik) Long. Her brothers are Adam (11), Eric (9), Curtis (7) and Robert (5). Mark is a computer consultant and is working on his doctorate in industrial and systems engineering at Ohio State Univ. Susan homeschools the children and is handbell director at their church. The Longs' address is 11970 Cross Rd. SE, Newark, OH 43056-9070.

1981

Erik Burklin resigned from Youth for Christ to join his father's newly incorporated ministry, Werner Burklin Ministries, Inc. on October 1, 1993. He serves as Director of Ministry Development. WBM conducts evangelism training for pastors and lay leadership in major cities in China and team teaches in Chinese seminaries and Bible Schools. In addition, Erik was ordained November 30, 1993 by Grace Chapel in Littleton, CO, where he and wife **Tammy (Rediger)** are members. The Burklins reside at 3618 W. Rosewalk Cir., Highlands Ranch, CO 80126. ● **Brad** & Kathy **Koenig** proudly welcome Evan Philip born October 16, 1993. The Koenigs have accepted an assignment with RBMU International for Bible translation among the Oroko, an unreached people group of Cameroon. The Koenigs live at 9198 W. Ontario Dr., Littleton, CO 80123-4028.

1983

Mark & Cindy (Keener '84) Allan are proud to announce the birth of Isaac Mark on November 9, 1993. Sister Katilynn is 2. The Allans' home is at 253 Hampshire Dr., Ruther Glen, VA 22546. ● With thankful hearts, **John x & Colleen (Tibbetts '82) Rodgers** announce the birth of twins on March 22, 1993. Jillian Reed and Kaitrin Wyeth arrived healthy and 4 weeks early. They were welcomed home by Alexandra (6), Jacquelyn (3 1/2) and Samuel (18 mos.). John is a partner in Diagnostics Plus, Inc., a full service market research firm specializing in employee research and customer satisfaction. Colleen is keeping very busy at their home at 1247 Edward St., State College, PA 16801.

1985

Tracy & **Dawn (Chilcott x) Ulrich** joyfully announce the birth of Linnea Lynn on November 14, 1993. Her sisters are Larissa (9), Kara (8) and twins Alicia and Kayla (6). The family resides at 1003 Emmet St., Petoskey, MI 49770. ● **Trace & Lana (Yost '83) Roth**, along with their 4 children Brittany (6), Lauren (4), Andrew (2) and Sara (4 mos.), were recipients of the 1993 Hancock County Great American Family Award. The Roth family received the award October 11 at Home Extension Night ceremonies at Liberty-Benton HS. The Roths were presented this award in recognition of their strong commitment to their family and community. They reside at 421 E. Lima St., Findlay, OH 45840. ● **Darrell & Susan (Vinton) Stone** are the proud parents of Gregory John born November 21, 1993. Darrell III (4) and David (2) welcomed him home. Darrell works for Moody's Investors Service and Susan is at home with the boys. Their address is 4 Francine Pl., Millington, NJ 07946.

1986

Sheryl Cook '86

Sheryl Cook was killed in an automobile accident on December 27, 1993. She was an adjunct faculty member at the Des Moines Community College, teaching computer courses. In addition, she worked for Equitable of Iowa as a systems administrator. Sheryl was a member of the Westchester Evang. Free Church, where she served as high school youth group leader. She is survived by her parents and 3 sisters, one of whom is **Pat (Cook '83) Gourley**. ● **Andy & Joyce (McDaniels '87) Harshbarger** proudly welcome Joshua Allen born November 26, 1993. Brother Matthew is 2. Andy is manager of a SuperAmerica convenience store. The family resides at 8764 National Rd., #58, Pataskala, OH 43062.

Scott Hughett '87 serves as a missionary in Kenya.

1987

Pam Anderson married Scott Swanberg on October 9, 1993. Both graduated from North Park Theological Seminary, where Pam received a master's in Christian Ed. They are currently working in Alaska with the Evang. Covenant Church. The Swanbergs' address is PO Box 773255, Eagle River, AK 99577. ● **Marc & Sheila (Harris '88) Graber** announce the birth of Lindsey Leigh on December 18, 1992. They are especially thankful for her safe arrival despite a difficult pregnancy. The Grabers' home is at 866 W. Main, Berne, IN 46711. ● **Scott Hughett** is continuing to serve with Christian Mission Aid in Kenya and is assuming a role of coordinating the evangelistic outreach projects of the mission. This responsibility will involve nine different project areas from the slums of Nairobi to Northern Uganda. Scott would appreciate prayers for his ministry there. Scott's address is PO Box 76525, Nairobi, KENYA.

1988

Amy Jones married Kevin Mocata on June 27, 1992. TU participants in the wedding were **Joy Mathews '86, Kanda Crist '87, Steve & Lisa (Stephan '87) Halleen** and **Christy (McKinley) Kelly**. Kevin is an account executive with VoiceCom and Amy works for Arthur Andersen as a benefits analyst. Their address is 2W Plymouth, Apt. 2-U, Villa Park, IL 60181. ● **Jamey** & Rachel **Schmitz** joyfully announce the arrival of Sophia Rachel born January 7, 1994. The Schmitz family resides at 717 Indian Wells Dr., Perrysburg, OH 43551.

1989

Brian Daun, as part of a research team working for NASA, received the Space Act

Brian '89 and Tammy (Snicker x'91) Daun

Award granted by NASA for the development of a computerized scheduling system now being used at Kennedy Space Center. This automated scheduling system will save NASA at least $4 million a year. Brian is now senior product engineer for Red Pepper Software Company, which develops scheduling software. Brian and wife **Tammy (Snicker x'91)** live at 111 N. Rengstorff #49, Mountain View, CA 94043. ● Vincent & **Kim (Barnett) Johnson** are the proud parents of Eboni Ann Rene born October 28, 1993. Both Vincent and Kim are employed at TU: Kim is in admissions and Vincent is with campus safety. ● Steve & **Katherine (Durham) Palmateer**, 2248 Woodstock Dr., Port Huron, MI 48060, announce the birth of Gregory Steven on February 26, 1993. Steve is with Palmateer Insurance and Katherine is at home with Gregory.

1990

Bill Schureman is assistant to the director at Illinois Legislative Studies Center at Sangamon State Univ. in Springfield, IL. His address is PO Box 787, Green Valley, IL 61534.

1991

Laura Mihara and Jeff Wilhoit were married on January 8, 1994. The Wilhoits are missionaries with Pioneer Bible Translators. The couple's address is 7500 W. Camp Wisdom Rd., Dallas, TX 75236. ● **Debbie Miller** will be working for the next 2 years with Singapore Youth for Christ. Her address is c/o Singapore Youth for Christ, PO Box 1017, Raffles City, SINGAPORE 9117. ● **Buzz & Missy (Laidig '90) Phelps** proudly announce the birth of Jacob Lynn on October 19, 1993. Buzz is currently pursuing a teaching certificate and Missy works at 1st Source Bank as a credit analyst. Their address is 11929 Shively Rd., Nappanee, IN 46550. ● **Mark & Cindy (Steenblik) Schenkel** are the proud parents of Kayla Ann born May 2, 1993. Mark is regional sales rep. for Schenkel's Allstar Dairy, Inc. They live at 10226 Long Meadow Ln., Granger, IN 46530. ● Gregg & **Jennifer (VanEerden) Schmidt** joyfully announce the birth of Taylor Greggory on November 30, 1993. The family resides at 1435 Carriage Ln., New Berlin, WI 53151. ● **Jen Scott** married Doug Schneider in Libertyville, IL on September 25, 1993. TU attendants were **Deb Foster, Linda (Nelson) Kay, Jill Conner x, Lorall (Gleason '90) Crow** and **Stephanie Scott '92**. Doug is on staff with InterVarsity Christian Fellowship at Western Illinois Univ. and Knox College. Jen works at Northwestern Mutual Life Ins. as an assistant agent and at the InterVarsity Area Office. The Schneiders' address is 56 Selden St., Galesburg, IL 61401.

1992

Lynette Bullock and Matthew Waligora '94 were married on August 21, 1993. TU participants in the wedding were **Kristin (Miller) Kytta, Karen Muselman '87, Sandy Baker '91, Kristen Waligora '94, Chad Williams '93, Kirk Newcomer '93, Mark Hertzler '94, Christopher Jennings '94**

Matthew '94 and Lynette (Bullock '92) Waligora

and **Brian Graham '94**. Lynette is a business analyst at Dun & Bradstreet. The couple lives at 405 S. Morrison Rd., Apt. 286, Muncie, IN 47304. ● **Martha Fleetwood x and Eric Manko '91** were married December 18, 1993 in Akron, OH. Taylor participants in the wedding were **Beth Lundquist, Jim Jurgensen '91, Clint Lake '88** and **Kari Manko '95**. The couple lives at 11900 Carlton Rd. #130, Cleveland, OH 44106. ● **Jennifer Johnson** and Stephen Moor-hatch were married on December 30, 1993 in Wayne, PA. Taylor participants in the wedding were **Becky (Gaertner '91) Hepker, Wendy Joye (x'93)** and **Stephanie Hamilton '95**. Steve is a mechanical engineer for the Naval Surface Warfare Center, with plans to pursue youth ministry. Jen is teaching choral and general music at The Christian Academy Middle & High Schools. The Moor-hatchs' home is at 63 Drexelbrook Dr., Apt. 11, Drexel Hill, PA 19026.

Stephen & Jennifer (Johnson '92) Moorhatch

1993

Amy Dys is serving as a campus representative in World Gospel Mission's World Connection Ministries Department. Her mailing address is Box 36, Upland, IN 46989. ● **Amy Landt and Scott Kregel** were married in Trexlertown, PA on December 30, 1993. In the wedding from TU were **Kelley Baird, Laila Dallal, Candace Tahb x, Kevin Willis, Jon Rudolph '92** and **David Landt '97**. The couple's address is 3020 Old State Rd., Telford, PA 18969. ● **Marci Sloat** and **Brent Brenneman '73** are both teaching at Pan American

Brent Brenneman '73 and Marci Sloat '93

Christian Academy in Sao Paulo, Brazil. Brent's wife Joanna also teaches and their children attend the school. Marci's class includes 2 children of TU alumni: Kendra Brenneman and Leah Snare. ● **Kimberly Wright and John Mark Adkison** were married on December 18, 1993 in Upland, IN. TU participants in the wedding were **Carolyn Crabb x, Kristine Dyck, Gary Eubanks, D.J. Brennan, Mark Syswerda, Kevin Willis, Jon Schrader, Micah Newhouse, Nicole Mayer '94** and **Christopher Adkison '95**. John Mark is currently an intern for NAIA in Tulsa, OK. The Adkisons' address is 6921 S. Trenton, Apt. #602, Tulsa, OK 74136.

Bella Pavlovna Gribkova, associate professor of English language at Nizhni Novgorod State University, Russia, spent last spring at Taylor as a result of a reciprocal exchange program.

A greenhouse for the soul

The differences between my native Russia and the Midwest are dramatic. Or maybe not.

I know a man, a very talented pianist—talented like no one else—but nobody wants him. The only fame that he has in this life is his talent, and it is such a fragile thing. One of our poets said you have to help the talented ones, the gifted ones. Those who are not gifted, they will make it on their own. You have to have the talented because they are really fragile. If the soul is strong, the body is often feeble.

That is life in a totalitarian society. It is hard to find a decent, good job. If you find such a job, you get paid very little for performing it. You are earning enjoyment instead, and you must choose one or the other.

You either save your body or you save your soul. In that totalitarian society there is no alternative.

A lot of people went to hospitals, left the country, or started drinking—drinking, and that is all. I don't blame them. People must realize their potential, otherwise they cease being human beings; they become animals.

In our country, we have grown up with a sense that we have so much to share, we have so much to give, but no one wants what we have to offer.

I came to the university as a leader with many innovative ideas. When I started speaking out about them, my colleagues said, "Who needs your creativity? Nobody wants to change his or her ways; we are very safe here. You are a trouble maker. You are setting new standards and if you want to follow them, that means work. Who cares? Who wants to work?"

One of my greatest frustrations in this life has been that when I wanted to do something I was not needed, I was too much trouble. Now, when they need me, I can't work as effectively. I've grown older and lost that drive that I had. At one time, I felt I could move mountains out of the way, do anything. While I can still be very effective, I am a different person now. There is the frustration: when you badly want something you can't get it, and when you get it you don't want it any longer. George Bernard Shaw said it this way, "There are two tragedies in life. One is not to get your heart's desire. The other is to get it."

Among other things, what impressed me about Taylor and America, is that here you can take care of both your soul and your body. You can have an interesting job, do it to the best of your abilities, and receive a decent wage for your efforts. In our country even talented people have to live from hand to mouth.

You take it for granted, but we who search for such things, we appreciate it when we find it.

We've found it here at Taylor, and it influences our souls, it saves us trouble, and it sets our spirits free. Instead of working hard for every bite of food, standing in long lines, cooking, washing, we have more time. We have more drive, more energy, because we don't expend it on those things.

My first thought when I arrived at Taylor and saw how things are done was, "You are following the right road." I saw practiced what I had been striving for in my country, in spite of the difficulties.

I had changed direction. Instead of trying to sway my colleagues, I was working with students, doing so on my own and silently. I was sensitive to how students received this. They were just like sponges, they wanted something fresh, something extra, something new.

We established language clubs where what mattered was the person, not how much he or she knew. We personalized education and the students were very responsive. It was the missing element in our system of education.

My whole life I have been doing intuitively what you do here. But I have been doing it on my own with a handful of friends and students.

Now our society has essentially said, "Oh, OK, that is not bad." But they never, never said, "Thanks to you, we understand that."

You take it for granted, but we cannot. That is one thing we offer you: we have such a treasure of spirit in our country. When you suffer your senses become so sharp that you probably understand more than people who are safely placed. We invite you to look at the world through our eyes, and gain a fresh perspective. Be thankful. Do not take it all for granted.

You have much to offer us, as well. For me, Taylor is like spiritual food. This would be my recipe for my countrymen who would like to know America, to first come to a spiritual place like Taylor, and only after that go to New York. Go to the Midwest. It is closer to the Russian heart. Start with Taylor. It is like a greenhouse for our soul. —BPG

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HELP WANTED

We need your help in locating the persons listed on this page. If you know the current address of anyone listed here, you can help them stay in touch with the global Taylor family. Just call Alumni Director Marty Songer at

1-800-882-3456

with the information. Or, if you prefer, send the name, address, and phone number of anyone whose name appears to Marty at Alumni Office, Taylor University, 500 West Reade Avenue, Upland, Ind. 46989. Thanks!

Sharon Slusser Whitt
James Wilson

Class of 1966

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Andrew Alvarez
Timothy Anderson
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Dave Coots
Darlene Grover McLean
Steven Wood
Frank Martinelli

True grit
Second team All-American Steve Mozingo, 5'9", soars for the rebound over Lewis and Clark College players at the NAIA nationals in March.

Taylor was ranked first in the nation in NAIA Division II play.

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